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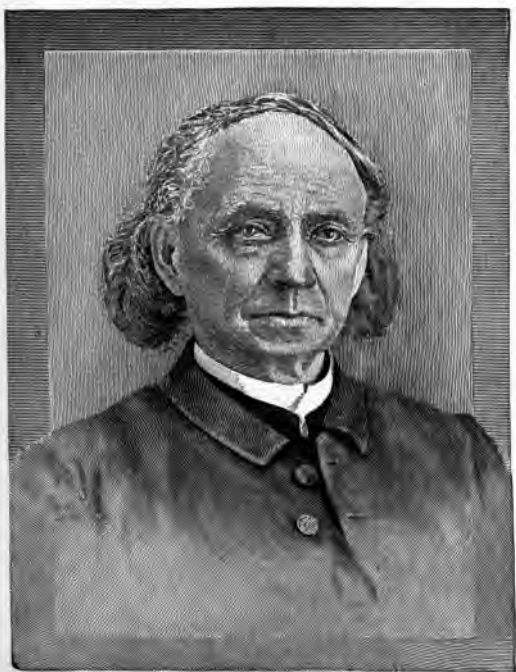
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From

Aunt Catharine

Sherborn Dec. 5, 1868.





Fifty Years a Pastor.

A BIOGRAPHICAL SKETCH OF

DR. EDMUND DOWSE

WITH A

HISTORY OF HIS CHURCH,

AND A

REPORT OF THE CELEBRATION IN HIS
HONOR, OCTOBER 10th, 1888,

BY

CHARLES F. ADAMS.

SHERBORN:
CHARLES F. ADAMS,
1888.

1876.2.19

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**PRESS OF
THE NATICK CITIZEN,
NATICK, MASS.**

PREFACE.

This little work is intended, more especially, for the preservation of a correct, carefully prepared record of the grand celebration in honor of Dr. Edmund Dowse, the senior pastor of Eastern Massachusetts, held October 10, 1888, giving the speeches, poems, and other exercises of the day.

Yet a report of the celebration without a word in regard to its subject, or of the church over which he has presided for so many years, would make an as incomplete a work as would be the play of Hamlet with Hamlet omitted.

The author has, therefore, with the generous and important aid of the Pastor, Dr. A. H. Blanchard and Mrs. D. P. D. Coolidge of Sherborn, Revs. Dr. Sturgis and Norton of Natick, Wm. B. H. Dowse of Boston, Nathaniel Allen, M. D., of Lowell, and Rev. John Woods of Fitchburg, compiled brief historical and biographical sketches of church and pastor.

The Church.

CHAPTER I.

1685-1830.

ECCLESIASTICAL HISTORY in Sherborn begins at an early date. The town was incorporated in 1674, and for several years following the attention of the people was more or less concentrated upon secular matters. In 1677, however, the affairs of the town were in a more settled state and the inhabitants began to turn their thoughts to the spiritual needs of the community. Public worship was first set up at the house of Captain Joseph Morse and there continued until a meeting house was built in 1685. The church was organized on March 26, 1685, but its doings were not officially recorded until 1734. We find, however, an account of the formation of the church and ordaining of their first pastor in a diary kept by Judge Sewall, one of the early inhabitants of the town, which reads as follows: "Thursday, March 26, 1685. Went to ye gathering of ye Chh. in Sherburne and ordaining of Mr. Daniel Gookin, their pastor. But 6 brethren, and 3 of the name of Mors, Mr. Wilson (of Boston), Mr. Adams (of Dedham), and Mr. Nathnl. Gookin (of Cambridge),

managed the work. Mr. Nathl. Gookin, the younger, introduced the elder; a happy type of the calling of ye Jews." Twelve other clergymen were present, and "twelve fellows of the college. Only Maj. Genll. (Gookin) and self of Magistrates. No revelations were made, but I hope God was with them."

Rev. Daniel Gookin was the eldest son of Hon. Daniel Gookin, Esq., and was born in 1750. He was a good scholar and noted divine, and was for many years a Fellow of Harvard College, where he graduated in 1669. The degree of A. M. was conferred upon him in 1673. He was a friend of John Eliot, whom he greatly assisted in Indian missionary work at Natick, and it is probable that it was while engaged in this work that he became acquainted with the inhabitants of Sherborn. He was pastor of the church for thirty-four years, and, as a colleague said of him, was "diligent in his studies, tender of his flock and exemplary in his life." His death occurred on January 8, 1717-18, and his remains were laid in the Central burying-ground. A head-stone bearing the following inscription marked the spot: Here lyes ye Body of ye Rev. Daniel Gookin, Pastor of ye Church of Christ at Sherburne, who died January ye 8th, 1717-18, in ye 68th year of his age."

In 1710, owing to the ill health of Rev. Daniel Gookin, Rev. Wm. Baker, a colleague, was formally engaged as an assistant. On the death of Rev.

Mr. Gookin, Mr. Baker succeeded him as pastor of the church without further ordaining ceremonies.

Rev. Mr. Baker was a native of Dedham, born in 1666, graduated at Harvard in 1706, and died while still pastor of the church in 1731. Like his predecessor, he was a diligent and faithful worker in spiritual labors, and regarded his little flock with the greatest tenderness. His remains were placed beside those of Rev. Mr. Gookin in the old Central burying ground.

Soon after the decease of Rev. Mr. Baker, a committee of three (Dea. Greenwood, Wm. Leland, John Holbrook), was appointed "to take care of the supply of the pulpit until the town came into some other method." Various candidates were received and votes were passed accepting no less than five ministers successively, but none of them appear to have been settled. However on April 25, 1734, three years after the death of Rev. Mr. Baker, the church and town, by a unanimous vote, made choice of Mr. Samuel Porter to be their next gospel minister. He was born in Brookfield, Mass., 1709, and graduated at Harvard in 1730. He came to Sherborn from Hadley, and was ordained on the fourth Wednesday (23) of Oct., 1734. He died Sept. 16, 1758, in the forty-ninth year of his age, having been an earnest, faithful and much honored pastor for twenty-four years. His remains were interred beside those of the first two ministers of the town.

Not many years ago, Mr. Calvin Sanger, who did much for the welfare of the town, caused the remains of these three ministers to be moved to Pine Hill Cemetery and a suitable monument erected to their memory.

Rev. Stephen Minot succeeded Rev. Samuel Porter, but probably preached but a few months and was never ordained.

Rev. Samuel Locke was the next ordained minister and was installed in Nov. 1759. On March 21, 1770, he was inaugurated president of Harvard University and was, of course, obliged to resign his pastorate. He held that high position but three years, when he resigned and returned to Sherborn where he opened, and conducted successfully, a classical school. He was born in Lancaster, Mass., Nov. 23, 1732; graduated at Harvard 1755, and died of apoplexy on January 15, 1777, in the 45th year of his age.

Following the inauguration of Mr. Locke as president of Harvard, at an ecclesiastical meeting of the town held May 7th, 1770, Benj. Whitney, Dea. Jona. Russell and Ebenezer Twichell were chosen to supply the town with preaching, and voted that the committee provide three young ministers to preach one month each, as soon as may be convenient. July 9: voted to have the committee engage Mr. Brown, (probably the last of the above mentioned three ministers), four Sabbaths more than they already have.

On Sept. 19 the town concurred with the church by choosing Elijah Brown pastor of their church. Nov. 8: voted that the day of ordination be November 28, and that the town will not make a public entertainment.

Rev. Elijah Brown was born at Waltham, May 31, 1744; graduated at Harvard 1764, and died October 24, 1816. He was succeeded by the Rev. Shearjashub B. Townsend, a graduate of Brown university, and an able and highly cultivated clergyman. He was born at Barrington, R. I., April 14, 1796, and died July 20, 1832. After a service of eleven years his health failed and it became necessary that he should have a colleague. A difference of opinion now arose between the church and the society, the former desiring Trinitarian, while the latter wished for liberal or Unitarian preaching.

Accordingly, on the 10th of February, 1830, a petition to William Farriss, or either of the Justices of the Peace in the town of Natick, was signed by twelve male inhabitants of the town of Sherborn, in behalf of a majority of the church and a minority of the congregation, requesting that "a warrant may be issued, in due form of law, for the purpose of forming a second religious Congregational society in said town." The signers were Daniel Leland, Asa Clark, Benjamin Dowse, Daniel Leland 2d, Amory Babcock, Benjamin Bullard, Aaron Coolidge, Jonathan Eames, Jonas Greenwood, George B. Hooker,

Walter Barber, Europe Fay. A warrant was issued on the next day by Samuel Fiske, Esq., of Natick, and on the 22d of the same month the society was duly organized.

At the meeting called for this purpose, of which Asa Clark was moderator, it was moved, after much deliberation, that a second religious society be organized upon the condition that every exertion be first made to agree with the First Parish, and settle a pastor over the entire town as heretofore. The motion prevailed by a unanimous vote. The meeting then proceeded to organize and elected, the following officers: Clerk, Daniel Leland; Treasurer, Benjamin J. Dowse; Collector of Taxes, Jonathan Eames; Parish Committee, Daniel Leland, Daniel Leland 2d, Aaron Coolidge. It was also voted that the Parish Committee, with three others, Benjamin Bullard, Benjamin Dowse and Asa Clark be a committee to confer with the town, and settle if possible the existing difficulty. They were unsuccessful, however, in their effort; the organization was therefore made permanent, and from that time forward there have been two churches and two parishes in Sherborn Centre.

CHAPTER II.

1830-36.

Business and religious meetings were held in a hall in a building of Joseph Sanger's until the completion of a church, nine months after the separation. The first business meeting after the formation of a second religious society, was held on March 20th, 1830. At this meeting a committee was appointed to see if the society could be accommodated with the Academy hall or any other place for religious worship. The committee reported unfavorably and meetings were continued in Sanger's hall until October 25th, 1830. The next meeting was held on March 30th, 1830. The subject of building a meeting-house came up for the first time at this meeting. A building committee of three, Daniel Leland, Daniel Leland 2d, Jonathan Eames, and a committee for the purchase of land, composed of Benjamin Bullard, Moses Sawin, Jr., John Twichell, Jr., were appointed, after which the meeting adjourned until the second day after, April 1st, to give time for the committee to work and prepare their reports. The committee on land reported that Mr. Bowen Adams had a piece of land containing 105 rods which he would sell for \$200. This piece of land the committee was instructed to purchase. We have found no record of the report made by the building committee, but by a vote at that meeting the

committee was instructed to give out the building of a meeting-house by contract to the lowest bidder, and was also directed to publish proposals in the newspapers for three weeks successively.

The next action taken by the meeting was in regard to the manner in which the payment for the erection of the building should be made. The vote was as follows: One-fourth part on conclusion of bargain, one-fourth part on August 1st, one-fourth part on completion and acceptance of the building, and the remaining portion thirty days after. Colonel Harrington of Northboro, Mass., received the contract for the work. The frame of the building was raised on the eighth day of July, 1830, and it was dedicated on November 4th of the same year. The size of the structure was 60x46 feet and contained 64 pews. There was also a small vestry on the east end, and a gallery for musicians. The cost to the society for the meeting-house complete was nearly \$3000.

On the day of the dedication, and in connection with it, was held the ordination of the Rev. Samuel Lee, who had accepted an invitation from the Evangelical Church, extended to him on September 30th, to settle with them as their pastor. The sermon was preached by Dr. Nathaniel W. Taylor, Professor of Theology in Yale College; the dedicatory prayer by Rev. Mr. Fitch of Holliston; and the ordaining prayer by Rev. Mr. Wood of Upton. The charge to the pastor was made by Rev. Lyman Beecher of



Boston, father of Henry Ward Beecher, and the address to the church and society by Rev. Mr. Pond of Boston. Rev. Samuel Lee was born in Kensington, Berlin, Ct., and graduated at Yale in 1827, and afterwards at the Theological Seminary, New Haven, Ct. He received his call to settle as pastor of the Sherburne Evangelical Church in the following manner: In 1827 Rev. Amos Phelps, a graduate of Yale, received a call to settle as pastor of the Congregational Church in Hopkinton, but owing to ill health was unable to take charge immediately. He therefore engaged to preach for him Mr. Samuel Lee, a classmate at college. Members of the church in Sherborn became acquainted with him during his stay in Hopkinton, and soon after the ordination of Mr. Phelps he was brought to Sherborn by Mr. Edmund Dowse. He remained with the society here until 1836, when he received a call from a society in New Ipswich, New Hampshire, which he accepted and retained until his death some years ago.

At the business meeting of the Second Parish society, by which the building committee was authorized to proceed with the erection of a meeting-house, it was also voted that the society assume the name of the "Sherburne Evangelical Society." The society was known by this name until 1875, when it was changed by an act of the Legislature to its present name, "Pilgrim Society."

The first meeting in the new meeting-house was

held on October 25th, 1830, ten days before its dedication, for business purposes. The next legal meeting was held November 29th, and at this meeting it was voted "That one or more persons associating together for the purpose of erecting horse-sheds have liberty granted them to set them upon land bound by said society;" also voted "that they begin at the road north of meeting-house and set them on the line next Mr. Joseph Sanger's land, and extend said sheds as far as is necessary to accommodate those who wish to build, and that said sheds be built with one roof and uniform." Early in the following year the society voted to purchase of Mr. Bowen Adams eight and one-half feet of land, ten rods in length, east of the meeting-house, (the land on which the sheds now stand) for the purpose of extending on the east side of the parish property the line of sheds begun on the north side in 1830. The sheds remain to-day as erected at that time, with the exception of the repairs made in 1887.

CHAPTER III.

1836-63.

For some months following the dismissal of Rev. Mr. Lee, April 27th, 1836, the church was without a pastor. In October following the church selected as a worthy successor of Rev. Mr. Lee, Mr. Daniel Talcott Smith, a teacher of Hebrew and Greek at Andover. At a business meeting of the parish, held October 27th it was voted unanimously "that we do concur with the church in extending to Mr. Daniel T. Smith an invitation to settle with us as a minister of the gospel;" and at an adjourned meeting held on the succeeding day, the following committee of arrangements for ordination December 7th was appointed: Daniel Leland, Aaron Coolidge and Benjamin Bullard.

The exercises were as follows: Introductory Prayer, Rev. Mr. Stearns of Newburyport; Sermon, Rev. Dr. Dana of Newburyport; Ordaining Prayer, Rev. Mr. Fiske of Wrentham; Charge, Dr. Ide of West Medway; Right Hand of Fellowship, Rev. Mr. McIntire of Ashland; Address to People, Rev. Mr. Winslow of Boston; Concluding Prayer, Rev. Mr. Rider of Saxonville.

Rev. Daniel Talcott Smith, or as he is now known, Rev. Daniel Smith Talcott, having for some reason adopted his mother's maiden name, was born in New-

buryport, Mass., in 1813. He graduated at Amherst College in 1834, and afterwards at Andover Theological Seminary where he was engaged as a teacher of Hebrew and Greek at the time of his call to the church in Sherborn. His health had always been poor, and after a year or more of service in the pulpit he was obliged to take a vacation, Rev. Mr. Dowse preaching during his absence. On his return his health was but little improved, and ere he had been two years a pastor of the Sherburne Evangelical Society, he tendered his resignation, desiring his dismissal as soon as a successor should be ordained. By unanimous consent of church and society Rev. Edmund Dowse, a native of Sherborn, was invited to settle with them as their pastor, and on October 10th, 1838 was ordained. On the same day Rev. D. S. Talcott received his dismissal. Soon after his resignation he accepted a professorship of Hebrew and Greek at Bangor, Maine, which he held until a few years ago, being again obliged by ill health to give up his position.

Rev. Edmund Dowse was ordained on October 10th, 1838 with the following exercises: Introductory Prayer, Rev. Mr. Cummings of Southboro; Sermon, Dr. Ide of West Medway; Ordaining Prayer, Rev. David Brigham of Framingham; Charge, Rev. S. Harding of Millis; Right Hand of Fellowship, Rev. Dr. Storr of Holliston; Concluding Prayer, Rev. Mr. Sessions of Needham.

The life of Rev. Mr. Dowse will be found farther on.

From the organization of the Second Parish Church up to 1838 music for Sunday service was furnished by musicians in the gallery. At a meeting held that year the subject of purchasing an organ was discussed, and finally resulted in a vote of the parish to grant \$500 for the purpose. The same was to be paid in installments of \$100 each, and a committee, Daniel Leland, Benjamin Dowse and Frederick Leland, was appointed to make the purchase and collect subscriptions. The meeting then adjourned and again convened on the next day, July 2d, at which time it was voted to grant \$200 for the purchase of a bell, of which the society had been much in need for some years, provided that the sum of \$100 be raised by subscription; provided also that the meeting-house be taken care of without expense to the parish for three years. Horace Wight agreed to care for it the first year.

The bell was paid for in the same manner as the organ—by installments of \$100 each,—the first payment to follow the last one for the organ, both being purchased at the same place, Mr. G. H. Holbrook's of East Medway. The committee authorized to purchase the organ was also the committee to purchase the bell and they had both in position in the fall of 1838. The organ was replaced by a larger and better one in 1854, and the bell, which had become cracked, by the present one in 1863.

Fifty years ago few meeting houses contained any apparatus for heating the building during winter weather. The congregation was obliged to sit during the service and endure the cold, or be contented with the use of the foot stove—a perforated tin box in which was burned charcoal—which was then in vogue.

In 1848, following the custom of sister churches, the church and parish voted to warm their meeting-house with furnace heat, and a committee was appointed to take charge of the matter. Two months later two furnaces of the best make were in working order in the basement of the meeting-house and furnished ample heat for the entire building.

Six years later, 1854, the meeting-house, now twenty-four years old, was sadly in need of repairs. Many were in favor of building a larger and better structure at once, while the majority were in favor of repairing the building, which they said was ample for their needs for some years. A committee of the following persons was then appointed to make such repairs as were necessary: Bowen Adams, Frederick Leland, A. H. Lothrop, Jacob Pratt and L. P. Leland. Five years later, however, the question of building a new meeting-house again came up, and after several meetings and much discussion, a committee was appointed and the whole matter placed in their hands. This committee consisted of Amos Bigelow, chairman, James Bullard and Nathaniel



Dowse. They were authorized to erect such a structure as they saw fit, and devise means for procuring the money. The committee first examined the architecture of various churches and had several plans made for them. They finally decided upon one furnished by an architect in Worcester. • Having decided upon the plan, work was at once commenced. The old building was moved forward twenty feet, and fifteen feet toward the north, in order to bring it nearer the centre of the lot. It was then raised ten feet for a basement. An addition of twenty feet was then built on to the rear end, and the building finished off in a substantial and elegant manner, somewhat after the Corinthian order of architecture.

The spire, which is said to be the most beautiful in this part of the country, was built directly over the old one, which furnished a substantial base for it. The carpenters employed by the committee were Mr. Amos Bigelow's sons, George and Amos, and they did their work in a thorough, workmanlike manner as the condition of the building to-day will testify. It was painted by a Mr. Bullard of Medfield. The committee borrowed money over their own names, and paid cash for the entire work, amounting to nearly \$9,000. The old building, before the alterations, was appraised at about \$1,100, making the value of the present church above \$10,000. After the completion of the meeting-house, the pews were appraised and sold at prices from \$50 to \$250 each, which

in part reimbursed the committee for the cost of alterations.

On October 10th, 1863, occurred the first celebration of a birthday character ever held in the church since its organization. It was in honor of the twenty-fifth anniversary of the settlement of Rev. Edmund Dowse as a pastor, and was largely attended by friends from far and near, twenty-six ministers being present. During the morning session the pastor delivered an address, giving an historical sketch of the past twenty-five years. At 1 o'clock the ladies served a bounteous collation in the vestry. In the afternoon the audience returned to the church and the time was spent in listening to addresses from various persons. Rev. Amos Coolidge, Rev. Samuel Lee, Rev. Samuel Rockwood, Rev. Samuel Hunt, Rev. Wm. M. Thayer, Rev. I. N. Tarbox and Deacon Daniel Leland were among the speakers. Mr. W. W. Leland made an address and presented the pastor, in behalf of the parish, with a purse containing nearly \$100. The following original poem by Rev. Wm. M. Thayer was read :

Time like a silent stream hath sped
Down through this "vale of tears,"
And on its surging tide hath fled
These five and twenty years.

How bright our new-born hopes have been,
How sweet their memory still;
How vast the swelling joys within
Each faithful soul to fill !

Alas, for tears and broken ties,
With which our God alloys,
Alas, for sorrows and for sighs,
All mingled with our joys.

So clouds obscure the rising sun;
So flowerets fade away;
So stars their transient courses run;
So night succeeds the day.

Great God! we own thy love and care
In all our hopes and fears;
Thy goodness hallows by our prayers
These five and twenty years.

CHAPTER IV.

1863-88.

After the celebration of the twenty-fifth anniversary of the settlement of Rev. Edmund Dowse, nothing further of much importance occurred until 1873. On September 1st of that year Rev. Edmund Dowse, Deacon Lowell Coolidge, Deacon O. N. Barber, T. B. White and Emlyn Sparhawk were appointed a committee to effect a change of name of the Sherburne Evangelical Society. The committee made the following report:

“In order to perpetuate the memory of the founders of the church in Sherborn, we deem it advisable to name the parish after the first pastor of the church, Rev. Daniel Gookin, who was ordained at

the time of the organization of the church, March 26th, 1685. We therefore recommend that the parish adopt the name of 'Gookin Congregational Society.'"

The parish voted to accept the committee's report, but deferred the adoption of the name until a future meeting, and then adjourned until September 15th. After reading the report of the action taken on September 1st, and freely discussing the name proposed and others, it was voted that the parish adopt the name of the "Gookin Evangelical Society." The clerk, Deacon O. N. Barber, was instructed to present a petition at the next Legislature asking for the change of name voted by the parish. Before the petition was presented, however, the parish voted to recind the action adopting the name of the "Gookin Evangelical Society," and adopt instead the name of "Pilgrim Society." On March 20th, 1875, the Legislature granted the society permission to make the desired change.

On October 10th, 1878, the fortieth anniversary of Rev. Mr. Dowse's pastorate was celebrated. The *Boston Journal* of October 11, in speaking of the event, says:

"One of the pleasantest church reunions ever held in this vicinity was that which occurred on Thursday in the Pilgrim Church at Sherborn, it being occasioned by the fortieth anniversary of the settlement with the Orthodox people there of Rev. Edmund Dowse, the veteran and popular pastor. Rev. J. H. Temple of

Framingham was called to preside over the morning deliberations, which he did most acceptably, and, after prayer was offered by Rev. H. J. Patrick of West Newton, he proceeded to call out different clergymen in response to sentiments, Rev. George A. Oviatt of Sudbury being the first to respond for the Union Evangelical Church in his town, which was toasted as being the "Mother of the Pilgrim Society." Mr. Oviatt gave a very entertaining historical address, which was attentively listened to, as were also those of Revs. J. H. Temple and Lucius R. Eastman, Jr., of Framingham, Rev. Dr. Tucker of Chicopee, Rev. Francis N. Peloubet of Natick, Rev. Edmund Dowse of Sherborn, and Rev. A. H. Coolidge of Leicester. A hymn composed for the occasion by Rev. George G. Phipps of Newton Highlands was then sung by the congregation.

A splendid collation was served by the ladies at one o'clock, Rev. Daniel Butler of Boston invoking the Divine blessing, and at 2 o'clock the afternoon session was begun, with Rev. Francis N. Peloubet of Natick in the chair. Addressees were made by Rev. H. J. Patrick of West Newton, Rev. E. E. Strong of Waltham, Rev. Jacob Ide of Mansfield, Rev. Daniel Butler of Boston, Rev. Francis N. Peloubet of Natick, Rev. Calvin Cutler of Auburndale, Hon. C. C. Esty of Framingham, Deacon M. M. Fisher of Medway and others.

Some very fine music was rendered by the

church choir during both sessions. A pure white motto, "These forty years the Lord thy God hath been with thee," was placed in the back of the church, while in front of the altar was one as follows: "1838—Our Pastor—1878." The interior of the church edifice was very beautifully adorned with autumn leaves, flowers and ferns, the work of Miss Emma Babcock of Sherborn. The occasion was one of great interest, and the character of it proved well the esteem in which the subject of the gathering is held by his numerous friends in New England."

Since Mr. Dowse's fortieth anniversary in 1878, the church and society have looked anxiously forward to October 10th, 1888, now so close at hand. It was decided in 1878 that if Mr. Dowse lived ten years longer the occasion should be made the greatest ever known in this state. For the past two or three years extensive preparations have been going on. The meeting-house has been newly painted, inside and out, the sheds have been thoroughly repaired and painted, and every thing put in the most perfect order for a grand reception. The committee of arrangements have already met several times, appointed sub-committees, and nearly completed the programme for the day.

In concluding this brief historical sketch the author would make mention of the Ladies Benevolent Society which has done so much to aid the Church and the Society in its rise from almost obscurity at

the separation, to its present high and influential standing. This society was organized in 1816, fourteen years before the separation, under the name of the "Female Reading and Benevolent Society." Its object was the promotion of their own mutual improvement, and to advance the interest of Christ's kingdom; to contribute to the funds of the Boston Bible Society; for the support of home missionaries, and such objects of benevolence as the society may deem proper. It has paid to the Boston Bible Society, in addition to home charities, nearly \$1000. During the past few years it has devoted nearly all its funds to the aid of the church, and is now doing much in behalf of the coming celebration.

The Sunday School connected with the Pilgrim Society was organized immediately after the completion of a church, and has continued in a flourishing condition ever since. Mr. Henry Bigelow is now its Superintendent, having succeeded Deacon Lowell Coolidge in 1887. Its sessions are held immediately after Sunday services, in the vestry, and are attended by the larger portion of the congregation.

CHAPTER V.

Officers and Members.

The following pages give a list of the pastors, deacons, clerks, treasurers, etc., connected with the church and society since their formation in 1685, together with a list of the members after the Separation in 1830, and a list of those connected with the church in 1888 :

PASTORS.

Name.	Ordained.	Died.
REV. DANIEL GOOKIN,	March 26, 1685,	Jan. 8, 1717-18
DANIEL BAKER,	No ordination.	May 14, 1731
SAMUEL PORTER,	Oct. 27, 1734	Sept. 16, 1758
SAML. LOCKE, S.T.D.,	Nov. 7, 1759	{ Inaug. Pres. Harvard Mar. 21, 1770
ELIJAH BROWN,	Nov. 28, 1770	
S. B. TOWNSEND,	July 2, 1817	July 20, 1832
SAMUEL LEE,	Nov. 4, 1830	Dism'd Apr. 27, 1836
DANIEL T. SMITH,	Dec. 7, 1836	Dism'd Oct. 10, 1838
EDMUND DOWSE,	Oct. 10, 1838	

DEACONS.

Aaron Leland,	}	<i>In office at time of separation.</i>
Joseph Dowse,		
Daniel Leland,	}	<i>Chosen Feb. 22, 1834.</i>
Aaron Coolidge,		
Martin Barber,	}	<i>Chosen Sept. 1, 1854.</i>
Lowell Coolidge,		
O. N. Barber.		

PARISH CLERKS.

Daniel Leland, 1830-1844.
 George B. Hooker, 1844-1846.
 Jacob Pratt, 1846-1849.
 J. R. Hawes, 1849-1855.
 Henry Dearth, 1855-1856.
 Henry Howe, 1856-1868.
 O. N. Barber, 1868-1888.
 Dr. A. H. Blanchard, 1888 ——.

TREASURERS.

Benjamin Dowse, 1830-1842.
 Emlyn Sparhawk, 1842-1855.
 Henry W. Bullard, 1855-1868.
 Lowell Coolidge, 1868-1879.
 Dr. A. H. Blanchard, 1879 ——.

ORGANISTS.

Frederick Leland, 1830-1868.
 Daniel S. Coolidge, 1868-1871.
 Frederick Leland, 1871-1877.
 Will F. Taber, 1877-1880.

M. F. Mason, 1880-1882.
 Albert H. Hawes, 1882-1883.
 Mrs. L. C. Douglass, 1883-1887.
 Miss Helen M. Reeves, 1887-1888.

CHORISTERS.

Asa. E. Clark.
 Geo. B. Hooker.
 Augustus Leland.
 Frederick Leland.
 Frank E. Hooker.

LIST OF MEMBERS, SEPTEMBER 1, 1830.

Hannah Stratton.	Beulah Bullard.
Aaron Coolidge.	Catherine Bullard.
Catherine Coolidge.	Betsey Bullard.
Keturah Hill.	Clarissa Rockwood.
Daniel Coolidge.	Moses Sawin.
Beulah Coolidge.	Catherine Sawin.
Mary Leland.	Annie Bigelow.
Lucy Kendall.	Sally Bigelow.
Polly Kendall.	Asa Clark.
Relief Leland.	Joseph Dowse.
John Twitchell.	Prudence Leland.
Catherine Twitchell.	Amory Babcock.
Cyrus Daniels.	Rebecca D. Babcock.
Fanny Adams.	Prudence L. Perry.
Henry Pratt.	Betsy Rice.
Mehitable Clark.	Katurah Leland.

Nellie Clark.	Caroline Stone.
Lucy Coolidge.	Sally Leland.
Mary Hill.	Cyrus Marsh.
Benjamin Bullard.	Nancy Marsh.
Harriet Bullard.	Mary Fay.
Moses Leland.	Polly Greenwood.
Mercy Leland.	Aurelia Wight.
Daniel Leland.	Aaron Greenwood.
Elizabeth Leland.	Ede Bullard.
Aaron Leland.	Sally Greenwood.

Martha Eames.

LIST OF MEMBERS, SEPTEMBER 1, 1888.

Edmund Dowse.	Frank Reeves.
Mrs. Hannah Hooker.	Levi Nudd.
Miss Catherine Perry.	Mrs. Elvira Coolidge.
Mr. Frederick Leland.	Mrs. Eunice B. Hawes.
Mrs. Asa Sanger.	Curtis Coolidge.
Emlyn Sparhawk.	Mrs. Curtis Coolidge.
Mrs. Emily Perry.	Mrs. Caroline Bullard.
Amos Bigelow.	George H. Bullard.
Mrs. Nancy Hawes.	James Bullard.
Mrs. Sarah Bickford.	Mrs. James Bullard.
Mrs. William Dowse.	Joseph W. Barber.
A. S. Coolidge.	Oliver N. Barber.
Benjamin Leland.	Elbridge Bickford.
Lowell Coolidge.	Mrs. Clara Leland.
Joseph D. Coolidge.	Mrs. Mary Twitchell.
Mrs. Maria Howe.	Mrs. Mary A. Leland

Mrs. Charlotte Leland.	Mrs. Deborah Coolidge.
Mrs. Mercy Stone.	Mrs. J. D. Coolidge.
Mrs. Lydia Bickford.	Miss Polly Woods.
Mrs. Asa Read.	Silas Waldo Stone.
Mrs. Sarah N. Barber.	Mrs. E. Hutchins.
Mrs. J. Pratt.	James Hutchins.
Mrs. Mary A. Bullard.	Miss Minnie Hutchins.
Mrs. H. M. Battelle.	Mrs. Mary C. Coombs.
Miss Mary C. Everett.	Mrs. Eloize Cozzens.
Miss Ellen Bullard.	Leonard Cozzens.
Miss Mary E. Dowse.	Mrs. Annie Barber.
Mrs. Abbie M. Taber.	Mrs. Caroline Hubbard.
Mrs. Mary H. Cleale	Caleb T. Southwick.
Miss Emeline Barber.	Mrs. C. T. Southwick.
Mrs. Elizabeth Ware.	Mrs. Lucy Kendall.
Mrs. Irene Bigelow.	Mrs. Emma Fleming.
John Eames.	Mrs. Elvira H. Dakin
Mrs. Juliette B. Badger.	Mrs. Julia C. Blanchard.
Mary Neal Daniels.	Mrs. Carribel B. Miller.
Mrs. Marion D. Chase.	Mrs. Marion B. Pond.
Mrs. Maria Green.	Mrs. Lyman Whitney.
Mrs. Ada L. Eames.	Mrs. Maria Southwick.
Mrs. Sarah A. Dowse.	Samuel J. Fletcher.
Mrs. J. G. Carter.	Mrs. S. J. Fletcher.
Miss Mary E. Leland.	Frank T. Daniels.
Miss Althca Bickford.	Miss H. Ruggles.
Mrs. Emma Phipps.	Miss M. B. Coolidge.
Mrs. Carrie W. Stewart.	Mrs. Nellie C. Paul.
Mrs. Sarah D. Taylor.	Mrs. Carrie C. Fuller.

Mrs. Julia Stearns Etter.	Frank Bailey.
Miss Annie Gerstner.	Mrs. Frank Bailey.
Miss Mary Read.	E. R. Paul, Jr.
Asa Read.	Artemas Cleale.
John Badger.	Donald McLeod.
Andrew Badger.	Alpheus Allen.
Mrs. John Bullard.	Horatio B. Snow.
J. W. Coombs.	Mrs. H. B. Snow.
Willard A. Haynes.	Windsor Snow.
George Tower.	Henry Barber.
James S. Williamson.	Miss Ida Dimoch.
Miss Lottie Adams.	Henry Bigelow.
Frank Pippin.	Mrs. Henry Bigelow.
Mrs. Frank Pippin.	Mrs. Dora H. Clark.
Mrs. E. Jackson.	Miss Helen M. Reeves.
Mrs. Abby S. Leland.	Mrs. Ellen S. Dorr.

The Pastor.

REV. EDMUND DOWSE, D. D

A BIOGRAPHICAL SKETCH.

CHAPTER I.

EARLY LIFE.

A fruitful ministerial life, which has extended over fifty years, is necessarily an object of respectful interest and admiration. The labors of many clergymen fall within the limits of a generation,—a third of a century. Their works among, and for the benefits of, their fellow-creatures seldom outlast the ideas and fashions with which they have grown up. During the life of a man who has preached the gospel for fifty years, there is time for him to have seen, in his early life, the decadence of an old school; in his manhood, the rise and triumph of a new one; in his later days, the dim outline of the coming changes and revolutions in science, art and spiritual laws. Rev. Mr. Dowse has seen and spoken with men who were acquainted with the founders of the church in Sherborn more than two hundred years ago. How grand and sublime it must be for this esteemed pastor to remember those men and then look forward from their time, through all the intervening years to the

present, noting the vast changes, both in men and things, which have transpired ; and to remember that this same church, to which he has preached these fifty years, was the church of his father, his grandfather and his great-grandfather.

The Dowse family is believed to have come originally from Broughton, Hampshire county, England. Eleazer Dowse came to Sherborn from Charlestown immediately after the destruction of that town in 1775. He was a descendant of Lawrence Dowse, who lived in 1650, and enjoyed the peculiar esteem and confidence of some of the most eminent and excellent men of his day, in the colony. Eleazer Dowse, according to tradition, was a man of natural refinement and much moral worth. He married twice. First, Eunice Dana ; second, Mehitable Brentnall. He died in 1807, at the age of eighty years. His fourth son was Joseph, son of his first wife.

Deacon Joseph Dowse, who followed the trade of his father, a leather dresser, was a very discreet, amiable man, and a devoted christian. He served as a soldier in the Revolutionary war and often related interesting incidents concerning his army life. He was a brother of the late Thomas Dowse. He married Deborah Perry, daughter of Moses Perry. His death occurred in 1839, while in his seventy-ninth year. His eldest son was Benjamin, who married Thankful Chamberlain of Sherborn. He resided in Sherborn all his life, and for many years owned a

pleasant farm in that part of the town known as Dowse's Corner. He was a great reader and possessed a very fine library. He had five children, Edmund, William, Deborah, Perry and Benjamin, all but two of whom,—Deborah, who died in 1851, and Perry, who died while a student at Amherst,—are now living. Edmund has long been a family name, Sir Edmund Dowse, living in 1625, in Broughton, Eng., having left that town a memorial in the form of a charity school, called Dowse's Charity.

Rev. Edmund Dowse was born September 17, 1813, on his father's farm in East Sherborn. It was the last house in town on the old, and at one time the only, road between Sherborn and Natick. Here Mr. Dowse was born and brought up much like other boys of that time, working on the farm and going to school. At that time the school districts now known as the Plain and Centre districts were one, the school house being very near the sight of the present residence of Amos Bigelow. Mr. Dowse attended this school until twelve years of age. He was then sent to a school kept by Rev. Amos Clarke. The school-room was a hall over the store and post office, which were then in a building owned by Col. Sanger. It stood near the large elm on the north side of Abijah Leland's residence. Some years ago it was moved to its present location and converted into the residence now owned and occupied by Frank E. Hooker.

He attended this school for several years, then entered

Day's Academy at Wrentham, where he went for two years preparatory to a college course.

Rev. Edmund Dowse entered upon his college life at Amherst in 1832, while in his nineteenth year, and graduated with honor and good standing in 1836.

The class with which he entered college was, with but one exception, the largest which ever graduated at that institution. It was remarkable for the high rank in scholarship of its members, and the eminent positions in public life which many of them attained in after years make it the most distinguished class Amherst has produced. It contained such men as Wm. Bradford Homer, lately deceased at South Berwick, Maine, who was, perhaps, the most distinguished graduate, and the valedictorian of the class; ex-Gov. Alexander H. Bullock of Massachusetts; Roswell D. Hitchcock, president of the New York Theological Seminary; Ensign H. Kellogg of Massachusetts; Judge L. C. Kellogg of the Vermont Supreme Court; Judge G. H. Doolittle of New York; Nath. Allen, M. D., an eminent physician of Lowell, and to whom Amherst College is largely indebted for its gymnasium; S. C. Damon, a missionary to the Sandwich Islands, whose name is known throughout the world; Rev. John Woods of Fitchburg, who, with Rev. Mr. Dowse and Dr. Allen, are the only members of the class living in Massachusetts; Alfred Ely, an eminent politician,

and Rev. Stuart Robinson, who died at Louisville, Kentucky, some years ago.

To Dr. Allen, of whom Prof. W. S. Tyler of Amherst has said, "His writings have made him a name and authority beyond the borders of his own country," the author is indebted for the following account of Mr. Dowse while in college, which gives in a condensed, yet comprehensive form, not only his life during those four years, but also the secret of his success in later years :

"Being a class-mate in college with Mr. Dowse, I am asked to give some reminiscences of his life while engaged in a course of study. We entered Amherst together with a class of seventy-two in 1832, and graduated in 1836 with thirty-eight, one-half of whom became clergymen. Among the members of this class there were marked differences, not only in dress and physique, but in talent, scholarship and character. As it is over fifty years ago, (although I have a good memory), I cannot recall to mind many reminiscences of Mr. Dowse. I remember that he had a good physical development, an average size, a fresh countenance, and a rather large head. He was quite studious and soon took high rank as a scholar. He was always genial and pleasant as a companion, and his deportment was such that I am sure he never got into any scrapes, or incurred the discipline of the Faculty. He maintained through college a good rank as a scholar and whenever called

upon for any public performance he always acquitted himself handsomely. His moral and religious influence was ever on the right side, commanding the good-will and respect of his fellows as well as of teachers. In fact he had no eccentricities, or marked peculiarities, or in other words very strong or weak points. The life he led in college is a key to his future character. Let me explain what I mean by this key. Mr. Dowse inherited a physical system remarkably well-balanced in all its parts. His body must have been sound and healthy in every organ so that, like a perfect machine, all its operations would work harmoniously, resulting, with care, in uniform good health. His brain is relatively large and equally well developed in every part, giving harmony and consistency of character. This furnishes the ground work for strong, social and domestic affections as well as for energy and decision of character. This development of brain results also in such a manifestation of the observing and reflecting faculties as to give a nice sense of propriety, sound judgment and good common sense. Then, with such a brain, the moral and religious faculties are so developed and exercised as to give a decided, harmonious and consistent moral character. Let external religious influences of the right kind be brought to bear upon such an organization, always taking the lead, and we have a beautiful, consistent Christian character. Now the same features that have, in the main, marked Mr. Dowse's

career since he entered the ministry, were manifested in an elementary form in his college course. If he had not had such a remarkably well-balanced organization, he would never have preached fifty years in one parish, and that, too, in his native place. Two more things we learn he has done,—he married a wife in his own parish and served upon the School Committee of the town fifty years! No minister could do these things, and retain the good will and respect of the community, unless he possessed the highest gifts of nature and of grace. This may seem like meddling too freely with private and personal matters, but we never met before with so good a specimen of “physical development” and Christian character, and therefore feel constrained to refer to the case as a grand illustration of a fundamental law in nature. While this is done for the public benefit, we beg pardon of our old friend and college classmate.

CHAPTER II.

PROFESSIONAL LIFE.

In the race of life character is the measure of success. Talent, wealth, education, perseverance and what are called fortunate circumstances often seem to accomplish wonders, but in the long run, truth, honesty of purpose, a pure heart and life win. This is emphatically true of the religious teacher. In no other calling, whether we regard well-earned popularity or noble service in the cause of truth and righteousness, does so much depend upon personal characteristics. The unusually long and peaceful pastorate of Dr. Dowse gives pertinency to the question: What have been the secrets of his acknowledged success as a minister, and of the stronghold which he has to-day upon the affections of his people and the respect and admiration of all the congregations and churches of the vicinity?

That the people to whom he has ministered for so many years have been, and still are, unusually thoughtful, considerate, firm in their attachments to divine truth, and care but little for novelties unless they are real improvements, is doubtless true. The people of Sherborn, by their fair and honorable dealing with their pastor and hearty co-operation with him in his

work, have done not a little to make him what he is ; but he has done as much, to say the least, to make them what they are,—a stable, intelligent and God-honoring church and congregation. Of the characteristics of Dr. Dowse as a pastor and preacher of the Gospel, the following are among the more prominent.

He has a happy equipoise of mental temperament.

Doubtless a large measure of divine grace in the soul of a religious teacher can make partial amends for the lack of a good, thorough education, for an unprepossessing mien and manner, and for a defective elocution, nevertheless the prevailing impression is correct, that but little will be accomplished in the pulpit, or in pastoral work, without that other almost equally divine gift,—the gift of plain, practical, strong common sense. It is the misfortune of some clergymen that in all their thinking and planning they are always in the depths of the flood or on the tops of the mountains. The exploits of such are sometimes brilliant, but far oftener the reverse. To make a thoroughly good and permanent impression a man in public life, like a religious teacher, must look at things as they are ; and while earnest he must be calm and considerate, fair in his statements, clear in his reasoning and just in his conclusions ; and if he can be all this no one cares how impassioned he may be in his appeals. That through all these years the honored pastor of Sherborn has been distinguished

for good judgment, the verdict of the community in which he has lived is unanimous.

Dr. Dowse has a native modesty and geniality of spirit that attract and hold warm and devoted friends.

It is often said that a man must think well of himself and be bold in asserting his claims if he would be popular, but all such assertions have done but little to disarm and dethrone that prince among the virtues, genuine modesty. And as for geniality of spirit it has a power to overcome prejudice and make friendships strong and lasting that accompanies hardly any other trait of character. To say that these are divine gifts to the Sherborn pastor, while they are sometimes so grievously lacking in his ministerial associates, is only to intimate that Omniscience understands who will use and who will abuse them.

Dr. Dowse has a genuine respect for the opinions and rights of his parishioners and gratefully recognizes their labor and sacrifices.

An antagonism between the pastor and the people, the pulpit and the pews, has been the bane of not a few of our churches and religious congregations. Sometimes this is open and avowed, but as often it works for months, possibly for years, without any public manifestations. Certainly, for the half of a century the Sherborn church has known nothing by experience of this evil. That his people, individually and collectively, have their

rights, which it is his privilege to respect, has always been with Dr. Dowse a cardinal doctrine, and hence there has been no clashing of interests between him and his parishioners. He has worked with them and for them as a friend, and it has been his joy to accord to them the same freedom of opinion and action that he has claimed for himself. And then in regard to the pecuniary burdens assumed by his church and people in supporting the ministry, perhaps no one of his parishioners has estimated them more correctly than Dr. Dowse, and so the years have been filled up with genuine sympathy and not with complaints. A comparatively small salary under such circumstances will enable a loving and beloved pastor to live like a prince

Dr. Dowse has ever had a deep and practical interest in the material, intellectual and moral welfare of the entire population of Sherborn.

Life, especially professional life, in a country town of moderate dimensions and with a population chiefly devoted to agricultural pursuits, has its advantages, for in such places the educated, philanthropic and earnest clergyman, lawyer or physician will be known and largely appreciated by the entire community. The Sherborn pastor has had this opportunity, and it is not too much to say that he has improved it. All the movements of the town for the last fifty years to promote its material prosperity, to foster education, to save those in peril, to strengthen the cause of

temperance, in a word, to elevate the entire people socially, intellectually, morally and religiously, have found in him a ready and earnest advocate. During the whole of his ministry he has been one of the people, he has regarded his own church and congregation as a part of the people. No pastor can cherish such views and withhold his sympathy and aid from any wisely conceived measure to promote the common welfare.

Dr. Dowse is characterized by clear views of Christian doctrine and of the appropriate work of the Gospel minister.

The mental confusion respecting these fundamental matters, which sometimes embarrasses the young clergyman for months and for years, did not long afflict Dr. Dowse when he became an accredited minister of the Gospel. As he was to unfold its treasures, the Bible was to him a plain book. He might not be able to explain, for human comprehension, all the mysteries abounding in it, but this did not affect his privilege and duty. It was God's message that he was to deliver and the preacher was not responsible for the terms in which this message had come down from Heaven. To render himself, therefore, familiar with the teachings of the Bible was his aim from the beginning of his ministry, and this branch of study he has vigorously prosecuted as youth has ripened into manhood, and his years number more than three score and ten. And with

this unhesitating confidence in the truth of Gods' Word and clearness of vision respecting its scope and purpose, his appropriate work as a Gospel minister has assumed in his own mind such definite proportions that the way of his daily and weekly professional life is rarely darkened by the clouds of doubt and mistrust.

Dr. Dowse is careful and conscientious in preparing for the ministrations of the pulpit.

Some who are called Gospel ministers can select their texts after they enter the sacred desk, and probably preach as well, if not better, than they could after a week's study and research, for they depend upon what they regard as a kind of inspiration. It is hardly necessary to say that the Sherborn pastor, in this half century of preaching the Gospel, has never once imagined that he was so nearly on a level with Peter and Paul, and so he has followed the advice of the latter to his son Timothy, "Shun profane and vain babblings that will increase to more ungodliness," while he has studied "to show himself approved unto God, a workman that needeth not to be ashamed." The people justly demand that their pastor shall be a good, instructive, well-informed preacher, that his sermons shall ever show the results of careful investigation, of close and discriminating research, in a word, that he be a student as well as a man of prayer, and keep abreast of the improvements and new discoveries of

the age that bear upon his work. Dr. Dowse can never satisfy himself any more than he can his audiences that a few crude, commonplace, random remarks upon some religious theme constitute a Gospel sermon.

Another characteristic of Dr. Dowse is simplicity and persuasiveness in setting forth the truths of the Gospel.

If he would honor his calling and his Divine Master every attainment of a religious teacher must be consecrated. We welcome in the pulpit the broadest culture, all attainable knowledge in the field of literature, the arts and sciences, any measure of historic lore, and the widest and profoundest acquaintance with mental and moral philosophy, provided the preacher brings all his acquisitions and lays them at the foot of the cross. Strictly speaking, there is a wonderful simplicity and unity in the work of the Gospel minister, for he is to preach the preaching that God bids him. And in no other field of human effort is there such a call for earnestness.

How well the Sherborn pastor appreciates these truths his record for half a century shows. Without deeming it necessary to resort to ingenious speculations about spiritual things to catch the breeze of popular favor, or to adopt any of the questionable methods of sermonizing that not a few rely upon to make their pulpit performances attractive, he, during all these years, has held on his way, satisfied with

the message which his Master has given to proclaim, and so sincere, earnest and persuasive in his work that his own people still listen to him with gladness, and neighboring congregations heartily welcome him to their pulpits.

Freedom from an irritating partiality in his intercourse with his people and a genuine sympathy with the poor, the aged, the sick and the afflicted have done not a little to make the ministry of Dr. Dowse so successful.

It is hardly possible for a religious teacher to be equally intimate with all the members of his church and congregation, nor is it necessary that he should be to save himself from the charge of favoring one class at the expense of another. All persons are not equally accessible, and it is often our own fault if we fail to receive due consideration. The Master made of little account the distinctions occasioned by wealth or poverty, by culture, or the lack of it, and if from the beginning of his ministry until now Dr. Dowse has succeeded in imitating in any good degree this bright example, all ought to understand that no hardship has been involved in pursuing this honorable course, but that his habit of treating the poor with genuine consideration has resulted from the promptings of his heart, from his deep and abiding interest in the sons and daughters of poverty and misfortune. His hearty sympathy with such as well as with the aged, the feeble and the mourning is universally acknowl-



edged; and during all these long years of service the suffering have found in him the listening ear, the feeling heart, the wise suggestion, and, as far as possible, the relieving, helping hand.

To all this may be added as a prominent characteristic of Dr. Dowse, an abiding conviction that the work of the faithful Gospel minister transcends all other employments in the elevation of its aims, the grandeur of its results and the rewards that it offers.

It is something, yea it is much, to magnify one's office. The Apostle Paul did this, and many a servant of the Lord has had similar conceptions of the nobility of his calling. No one knows better than Dr. Dowse that the Christian ministry has its sore trials, its bitter disappointments, its severe conflicts; but all along, the providence, the promises and the grace of God have opened to him a bright and cheering view of his work; have brought consolations, richer by far than any other calling in life can offer, to the anxious soul, and superadded to all this, have revealed such possibilities and positive assurances as have banished doubt and despondency and made him to rejoice in the privilege of being a co-worker with the Most High in the world's redemption. With such an experience and prospects Dr. Dowse can say with the Great Apostle "I thank Jesus Christ our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry."

These things, and such as these, have given this

Reverend Father and Brother his symmetrical character and secured to him an enviable standing among his own people and the respect and warm affection of the neighboring churches and congregations.

The past for him is secure, the future full of hope and promise. "They that be wise," (that is *Godly Teachers*) "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

CHAPTER III.

PUBLIC LIFE.

Fifty years after the graduation of Dr. Dowse at Amherst College that institution conferred upon him the degree of Doctor of Divinity. He received the title at the fiftieth reunion of his class, in 1886, through the influence of Dr. Allen.

In New England the schoolhouse has stood by the side of the church from the beginning, for our fathers well knew that ignorance and barbarism go hand in hand the world over. The intellectual training and general intelligence of our clergymen are usually regarded as fitting them to take a prominent part in the regulation of our schools, and, from the first, our pastors have found a wide and important field of

labor in examining the teachers and looking after the discipline and studies of our public institutions of learning. To this service Dr. Dowse was called very early in his ministry. His habits of study, his love for order, his interest in the young and his determination to do all in his power to promote the common welfare made it eminently proper that he should be the Chairman of the School Committee of Sherborn, and for the comparatively high and progressive character of the schools of that town the credit is largely due to his wisdom, patient labor and long continued oversight.

In Sawin Academy Sherborn has a very valuable institution of learning. In procuring its charter and endowment as well as in laying deep and broad foundations for its permanent usefulness, it fell to the lot of Dr. Dowse to take the lead, and to him are largely owing its present efficient management, its well directed course of study and high promise for the future.

In connection with this kind of public service for the benefit of all the people of his town, mention may be made of what Dr. Dowse has done for the neighboring churches and for the South Middlesex Association and Conference. The Ecclesiastical Councils which he has attended and in whose discussions he has taken a prominent part, have been very numerous, and no where else perhaps has his wisdom been more apparent. During these years he

has aided in inducting into office five or more Pastors over a particular church in the neighborhood, and this record has been substantially repeated in a number of cases.

It would be difficult to enumerate the number of funerals at which he has officiated beyond the limits of his own congregation, for he has been everywhere welcome in the house of mourning. Of his Association and Conference he has been from the first an efficient member, prompt in his attendance, wise in his suggestions, clear and instructive in his more labored productions and helpful in every department of ministerial study and work.

Scarcely any one of our citizens has taken a deeper interest in all measures adopted for material public improvements in this part of our State during the last twenty or twenty-five years than Dr. Dowse. All through his youth and early manhood and for more than thirty years of his pastorate, Sherborn had no railroad connection with the outside world. When the project for such a road from Mansfield to Framingham was started, it seemed to promise relief from this trying condition. But there were great difficulties in the way, great and numerous obstacles to be removed, before such a plan could be carried into execution. Funds must be secured and many conflicting interests must be harmonized, or nothing could be accomplished. Such was the condition of things when Dr. Dowse threw himself into this work

with all the zeal, energy and wisdom he could summon, and the success of the enterprise was due in no small degree to his well directed and earnest co-operation.

That a clergyman who has a church and parish depending upon him for religious instruction and guidance, has a right to serve the State in a legislative capacity, provided his people shall be properly cared for, is generally conceded, though for various reasons some doubt the expediency of such a course. But other things being equal, the more intelligent and virtuous the man the better fitted he is to assist in making and administering the laws of our country. Our Legislatures, both State and National, have suffered because of the lack of wise, unselfish, patriotic men in them, and Dr. Dowse was plainly justified when he permitted himself to be elected to the Senate of Massachusetts. He took his seat in that body in 1869, and according to a custom prevailing in many of the Senatorial Districts in our State he was renominated and re-elected to the Senate of 1870. That during those two years of service he did more than simply to perpetuate the power of the political party that elected him, irrespective of the common good and the pressing needs of the Commonwealth, all acquainted with his philanthropic and patriotic spirit well understand. His votes were always given to maintain the supremacy of law and to promote the highest welfare of the whole people. Serving upon

the Committee charged with the educational interests of the State, his opportunity to influence legislation in favor of sound learning was well improved, while every movement to promote public morals found in him an earnest advocate. Such a course failed not to secure the respect of his associates and the hearty commendation of his constituents. And while Dr. Dowse served the State, it is not known that any complained that he neglected his people.

Ten years later he became the Chaplain of the Senate, and ever since, by an annual re-election, has served that body in this capacity. This unusually long and uninterrupted service in a position requiring so much wisdom, not to say religious fervor and devotion, shows how Mr. Dowse is esteemed by the leading men of our Commonwealth. From the adoption of our Constitution the Senate of Massachusetts has been largely composed of dignified, intelligent and patriotic citizens,—men in whom party zeal has been generally subordinate to earnest purposes for the common welfare. Rarely has a noisy and unscrupulous politician disgraced that Legislative body, and it is understood that the election, and from year to year the re-election, of Dr. Dowse as Chaplain of the Senate has been brought about largely by votes from each of the political parties.

It hardly needs to be stated that the chief duty of the Chaplain in the halls of legislation, is to offer prayer at the opening of the daily sessions. Men of

wisdom, of earnestness, of high patriotic and moral purposes are drawn to a religious guide who has the same characteristics. Such men abhor mere formality while everything that is inappropriate or untimely displeases them.

It is a delicate matter to attempt to describe the prayers of any man, but what follows respecting the public devotional services of Dr. Dowse, it is believed, will not be regarded as untruthful or offensive.

In public he never *delivers* a prayer but *prays*, and while the language he employs is chaste, well-chosen and reverent, he carefully avoids all rhetorical display.

He never *sermonizes* in his public prayers, for while they may be and are instructive, they are chiefly designed to lift the soul to God and to seek relief for human wants, rather than to teach Christian doctrine and discuss moral questions.

In general it may be said of Dr. Dowse that in his public prayers he avoids everything that is offensive to a correct taste and all that is extravagant and untimely, while he exhibits a reverent spirit, a genuine sympathy with human wants and an overpowering conviction that in all our ignorance, sin and exposure help can come only from the Most High.

And is it a wonder that thoughtful, earnest men, even when they are not religious, listen to such prayers with interest, may we not hope, with profit?

It may be added that at the celebration of the opening of the Mansfield and Framingham Railroad Dr.

Dowse officiated as Chaplain, by invitation of the railroad officials. Also when that road was opened to New Bedford, and the event was celebrated in that city, he was present in a similar capacity. Moreover when the opening of the Framingham and Lowell Railroad was celebrated at Lowell Dr. Dowse conducted the religious service.

During the great Rebellion this pastor, like nearly all his associates all over the North and West, was truly patriotic and served his struggling countrymen in all possible ways.

Under the Christian Commission he went to Nashville, Tenn., and entered with zeal upon the work of caring for the sick and wounded soldiers, but the sudden death of Mrs. Dowse rendered it necessary for him to return home after a few days' service.

CHAPTER IV.

DOMESTIC LIFE.

Mr. Dowse, when first settled as pastor of Pilgrim Church, resided with his father, but shortly afterwards purchased a house nearer the church, in which he has resided ever since. He was married a few days before his ordination to Miss Elizabeth Reeves Leland, a daughter of one of the deacons of his church. She lived only a few years to work for the Master, but endeared herself to all those who knew her. She died June 16th, 1842, leaving a little daughter named for her mother Elizabeth R. L. Dowse.

Several years later all were pleased to know that their pastor had selected his second wife from their midst. He was married to Miss Elizabeth Bowditch, daughter of Galen Bowditch, October 10th, 1843. She, for twenty years, was a co-worker with her husband in home and parish. As the war of the rebellion progressed she was very much interested, and assisted in every way she could. When Mr. Dowse was called to join the Christian Commission and leave home for the South, she was willing and anxious he should go. In less than a week from the time he left

home Mrs. Dowse died of pneumonia. Those were sad days at the parsonage.

Again the parsonage was left without a mistress and it seemed pleasant to learn, after a time, that a cousin of the last wife would fill that place. Mr. Dowse was married to Miss Caroline D. Davis, daughter of Hon. Jacob Davis of Gardiner, Me., on Sept. 28th, 1865.

She has been at the parsonage for twenty-three years and very many remember no other one in her place. All are welcomed at her home and encouraged in every good work.

The eldest daughter, Elizabeth, was for many years an earnest worker in the Master's vineyard and her words, works and songs will always be a pleasant memory. After many years of sickness she died on August 23, 1876.

Priscilla Bowditch, aged six years, and Sarah Davenport, aged twenty-two months, died the same year, 1850, both of them lovely and dearly beloved little ones. Deborah Perry, the third daughter, has always resided in Sherborn, having married Lowell Coolidge, a manufacturer there. Mr. Coolidge is a deacon of the Pilgrim Church, and both he and his wife are deeply interested in its welfare.

William Bradford Homer, the only son, named for a classmate of his father's, is a successful lawyer in Boston. He married Miss Fanny L. Reed, daughter of H. G. Reed of Taunton.

There are two grandchildren, Elizabeth Dowse Coolidge and Dorothy Dowse, to whom the parsonage is a second home.

An account of the members of the family would be far from complete if mention was not made of Miss Helen M. Reeves, who came to live there when only six years of age and has known no other home. She attended the public schools, Sawin Academy, and Wellesley College, and is now teaching in New York.

There have been many gatherings of the parish at the home of the pastor. The following account of one of them was published in a local paper at the time, September 17, 1873 :

“A very pleasant affair occurred on the 17th inst. at the house of Rev. Edmund Dowse, it being his sixtieth birthday. The friends gathered from far and near and filled the house to overflowing. At a seasonable hour the attention of the company was called by A. R. Leland, Esq., who introduced Mrs. Lucy Randall ; this lady, in a few appropriate words, presented the pastor with a roll of greenbacks. Mr. Dowse responded happily. After the pastor's reply one of his Sabbath school boys, now the Rev. Amos Coolidge, got up and made some eloquent remarks, which he closed by presenting Mr. Dowse, in behalf of his parishioners, a splendid gold watch, one of the best of the Waltham make ; several other substantial and beautiful presents were made by individual friends. Remarks were also made by Rev.

M. Leland, Hon. J. Loud of Weymouth, and Rev. L. R. Eastman of Framingham. Thus closed what is conceded one of the most interesting gatherings ever convened in Sherborn. Dr. Dowse has been settled over this people for thirty-five years, and holds to a remarkable extent the confidence and affection of his people, and the community in which he resides."

Another pleasant gathering was the fiftieth anniversary of the marriage of Mr. and Mrs. Dowse on September 28, 1880. At this time, among other gifts, was the presentation of a silver tea service from the ladies of the parish.

The minister's house has always been a place where all have been welcomed and where no one has been afraid to go in time of need, which fact speaks volumes for the minister and his wife.



CHAPTER V.

A SERMON.

As a conclusion of the biography of Dr. Dowse, what better can be given than a selection from his own works? And what better choice can be made than that of his commemorative sermon preached October 7, 1888?

TEXT.—PSALM, 77:5. "*I have considered the days of old,—the years of ancient time.*"

Life is a school, and the longer we live the more we are expected to know. We are constantly enjoying new opportunities for observation and study. We learn the practical workings of things and the results of different courses of conduct. Years in this way increase knowledge and they furnish much information that can be obtained in no other way. It is to be supposed that seniors in life may always instruct their juniors in some things, and it is true that juniors usually are pleased to hear the results of experience and observation from their elders; not only so, but men are generally pleased to learn the views of the companions of their pilgrimage. It may not seem strange nor inappropriate, therefore, if at this stage in my life and ministry I state some of the results of my experience. The world has lost none of its interest

or importance, but has grown in wonder and beauty as the work of God and the temporary abode of man. The earth, however, does not seem so large as it once did. The streams of water are not so wide, the hills and mountains are not so high, the continents are not so widely extended, the oceans are not so boundless and the globe itself is not so vast a body as they all appeared in the visions of childhood and youth. This is doubtless the common experience of the enlightened portion of the human family, but this is especially true of this age when the ends of the earth are brought practically so near together. We have learned to surmount all obstacles, to go everywhere, save to the very poles, and to circumnavigate the globe in a few months, and with very little labor or inconvenience. But while the earth has been growing less, the great universe of God has been widening on every side. We can see farther away than ever before and yet there is an infinity of space, and, for ought we know, of worlds beyond. When thinking of the universe in connection with our earth one is reminded of the words of John the Baptist when he says of Jesus, *He* must increase but *I* must decrease.

First: Among the results of experience I may perhaps mention a loss of confidence in the integrity of human nature.

In the beginning of life we are disposed to place implicit confidence in the moral character of

our parents and companions ; even when we become conscious of some defects in ourselves we are inclined to think that others may be upright ; and when we are obliged to admit that there are cases of defection and sin in society we still cling to the idea that this is not general. We have the inward feeling that men should be truthful, honest and pure ; that this is fitting and right ; that it is conducive and essential to peace and happiness, and we are loth to believe that this is not the case. We confide in ourselves and we confide in our fellowmen, but experience gradually weakens this confidence in human nature. As we live on and come into connection with society in its multiplied forms we see more and more that is deceptive, false and wicked in the character and conduct of men, and we are sometimes disposed to think that the world has undergone a surprising change since we entered it ; that it is really becoming worse and worse. But this is not necessarily the case. Society may be really improving, but we are becoming better acquainted with human nature. We are learning what we were taught perhaps from our Bible and catechism in our childhood, but what we did not then see nor believe, that human nature is radically defective. It is very common to think that the Biblical views of human sinfulness are extravagantly drawn, but it is only needful to live and become acquainted with the different phases of life to become satisfied that they are

strictly true. We find imperfection and sin stamped on every individual and every department of life. Man is essentially wrong in his nature and tendency. As moral beings we lose confidence in ourselves and in our fellowmen. Man may have been, and undoubtedly was, upright in the beginning, but now he is a fallen being. We have learned by experience and observation to think little and say less of the dignity and purity of human nature. It needs to be changed and divinely inspired in order to lay the foundation of confidence. Truly did Jesus say, "Ye must be born again." Even in its renewed and best estate it requires to be guarded by watchfulness and prayer.

Second: A growing charitableness toward all mankind.

As human imperfections and sins are developed we are at first disposed to be hasty, severe and sweeping in our judgments and condemnations; we form our opinions from first appearances and without due consideration of the conditions involved. A better knowledge of ourselves and of human society tends to modify our views and feelings; not that we regard sin as any less evil and worthy of condemnation. This is not only evil in its nature but the more it is known the more evil and odious it becomes; not that we are disposed to justify sinners, as though they were diseased and acted from compulsion. We know

that men do act freely and that when they sin they are justly condemned. The whole human race is guilty before God. But while this is the case it is still true that living in the world and becoming familiar with society leads us to become more charitable in our feelings toward all. The deep and thorough conviction of the universal sinfulness of the race—by nature fallen and estranged from God is calculated to awaken a feeling of compassion and tenderness in the heart. God pities fallen and dying men, Jesus weeps over them, and we, if at all right minded, have something of the same feeling. The more we know of the ruins that sin has wrought in the race, the more kindly and strongly we are moved toward the human family. When we come to learn as we all do, or may, in the course of years that mankind is not only degenerate by nature, but that each individual of the race is somewhat differently constituted and situated from the rest and that this difference in character and conduct may be in a greater or less degree ascribed to these causes, we are inclined to be more cautious in forming our opinions and pronouncing upon their comparative deserts. Moreover, when we learn that motives give character to action and that the outward life is an imperfect index of the heart we feel that we cannot be absolutely certain in our judgments of the morality of our fellowmen. The conduct of men is our only criterion, and in domestic and civil life, we must be governed by this,

but still we feel that we may err. Some may be innocent whom we regard as guilty; some may be much better and others may be much worse than we suppose. While we are no less inclined to be decided and firm in our condemnation of sin and sinners, and while as members of society we would protect its interests by a faithful and rigid execution of its wholesome laws, we feel disposed to be charitable in our feelings and treatment toward all. We say, let God be the judge and avenger.

Third: Diminished confidence in individual opinions and theories.

When young we make up our minds that certain things are true and right and often become very enthusiastic and positive in our beliefs. We obtain our ideas from our standpoint at that time and this is from necessity very circumscribed, and often unfavorable to sound conclusions. In early life our associations are limited to a small circle of relatives and friends, and to a few literary, scientific and religious productions.

It is very natural that we should become attached to these and that we should make them our oracles. Though they are but men and the works of men yet we confide in them often as though they were divine. But time and a knowledge of the world usually produce a change both in regard to our own and the opinion of others. As we extend our range of thought

new considerations come into our view. These may strengthen our opinions already formed and they may weaken and entirely change them. As we extend our acquaintance with men and authors we find an almost innumerable multitude of thinkers and writers, men of mental acuteness, of deep and various learning and moral honesty, and yet of different views in the departments of which they treat. The farther we get into this world of various thought and theory, the less we feel like setting up any one individual opinion as our infallible standard. We believe in the right and duty of private judgment. Every one should make up his opinions from the position he occupies, and he should earnestly endeavor to maintain them, but he should not forget that he may have just cause to modify and change them. We should be willing to consider the opinions and theories of others, and while we know that all cannot be right and that no one is infallible, we may exercise our best judgment in the case and make choice of those that seem to us true and safe.

Fourth: A growing conviction of the prevalence of truth and the progress of human society.

There is such a thing as truth. When we first come fairly into the world of conflicting opinions we might almost be tempted to question whether there is any absolute right in the case—whether it is not a mere figment of individual minds. But a little

thought is sufficient to convince us that this is not so. There is such a thing as truth, as error, as right, as wrong independent of the thoughts and theories of men.

There are fixed laws in nature and in the realms of mind and spirit. These are primarily to a great extent concealed from men and they are in the process of development. It is the ordinance of God that this work should be accomplished by human research and discussion. We often become very much excited and deeply anxious in the midst of these conflicts of thoughts, words and pens, lest the truth should suffer loss and the hands upon the dial of human progress should be turned backward. But we learn by and by that there is no danger of such a result. Individuals may suffer defeat and be obliged to yield some of their cherished beliefs, but fixed laws, great principles, the truth will remain and prevail. The truth in everything is what is wanting. We sometimes seem to forget this and to contend for particular opinions as though they must be sustained at all events, as though their overthrow would involve universal ruin. Individual opinions are important only as they are true and if they are true they cannot be overthrown. We are not disposed to accept everything which is presented as truth, but we are not afraid of the truth; we say let it come and dispel all that is untrue in science, in morals and religion. This work is going on and human society is advanc-

ing in the same proportion. Not that there is constant and perceptible improvement in every department of life, but that in a course of years, and on the whole, there is progress. No laws once discovered are annulled, no facts, truths or principles, in science or morals once made known are obliterated or destroyed. This is impossible. New facts are developed, new ideas are evolved, but these do not displace or weaken truth already known. They remove ignorance and destroy error and they may modify our views and change our habits and customs of living. They can work no permanent injury to society. This is moving on in the scale of progress, I believe I can distinctly mark this movement in my day and I firmly believe that it is to go onward and upward with an accelerated motion in time to come.

Fifth: A firm and deepening belief in Christianity as the appointed system for the salvation of the human race.

I use the word salvation in its broadest sense, covering man's present and future being. That some scheme was necessary to enlighten, purify and elevate the human soul from the ignorance and degradation of nature has always been apparent to the thoughtful mind. In my early days I was taught to regard the Bible as the Revelation of God to man for this purpose. As life has advanced I have learned that

in past ages philosophers and religious teachers have devised systems and methods of human improvement almost without number, and that in every instance they have proved a decided and signal failure. There are now, in other portions of the world, hundreds of millions who are living under various systems and forms of paganism, but they do not rise in the scale of being. While there are individual exceptions the masses are ignorant, degraded and miserable. There are always some in Christian communities who are seeking to improve society without the aid of the Bible, but they always make a failure. Those who attempt to shut themselves out from Christian influences, suffer in their individual and social life. There is a blight upon their character and in their condition. On the other hand, as I have become acquainted with the history of the Bible in past ages and in all countries, I have found that it is suited to the necessities of sinful and suffering men. It wakes up the intellect when everything else fails; it convinces of sin and melts the heart in penitence and love; it raises the individual and society to a new, pure and happy life. It accomplishes these results wherever and in whatever proportion it is applied. There are, indeed, in all cases, remains of imperfection and elements of misery, but this is not the fault of the system but of the individual who fails to make a complete application of its teachings. The Gospel is life,—temporal, spiritual and immortal life

—to man. The thoughts, readings and observations of years confirm and deepen the beliefs of childhood and youth in the Bible as the system of truth appointed of God for the salvation of the world. This differs from all mere human productions. It is essentially a system of truth, unalloyed and perfect. The onward movement of years makes no change, no additions. New light may beam upon the pages of inspiration ; new interpretations may be given to individual passages ; but the great truths, the law of love to God and man, the doctrine of human sinfulness and of salvation by the Cross of Christ remain and will always remain the same.

Sixth : Perfect confidence in the established means of applying the Gospel to the world.

God not only provided a remedy for human sinfulness and woe, but he gave directions how to use it so as to make it efficacious. He instituted the church with its sacraments and he commanded his children and the disciples of our Lord to preach his Gospel. The word preach admits of a broad signification. It implies the exemplification of it in the personal character and conduct, the teaching of its doctrines and the pressure of its obligations upon the minds and hearts of men. It covers the work of instructing the young in the home and in the school, of visitation from house to house, of preaching on the Sabbath in the Sanctuary, of various Christian labor amongst the

poor and neglected in all lands. These efforts have been in use for many centuries and though the world is still to a great extent living in sin, yet the history of these labors shows that these means are suited to accomplish the end in view. In proportion as they have been earnestly, perseveringly and faithfully used, they have been successful. It is true that Christians have not always accomplished specific results, that they have been obliged often to labor long and patiently and even to leave the work unfinished for others; but still it is evident that they have used the means suited to the object and generally they have succeeded in their endeavors. We as a church and people have found this to be true. We have been engaged in a difficult and protracted work, we have not accomplished as much as we desired, we have often been discouraged and greatly humbled in view of the results of our labors, but still we are satisfied that the means used are essentially right and we believe that in proportion to our united interest and labors we have been prospered. We have learned that while the great principles of culture are the same everywhere each field requires a treatment in some respects peculiar to itself. The husbandmen and laborers are required to study the peculiarity of their sphere of effort and suit themselves to the case. The religious history of a people, their employment, their relative situations, are all to be considered in our efforts to bring them under the influence of the

Gospel. The social element of our nature must be aroused and brought into lively exercise in order to prepare the way for successful work. In a community like our own where the people are scattered and consequently disposed to isolate themselves a special effort is needed to arouse them and bring them into social relations to each other. Not only on the Sabbath and in the house of God, but on other days and in other places, in the chapel, in the private dwelling, at the public gatherings, they should be encouraged to meet and associate together, that they may feel a common interest and be prepared to act and to be acted upon. The more advanced and staid portion of society are in danger of overlooking this want of human nature. The young people especially demand recreation in the form of social gatherings and they will have it, either in a proper and healthful way, or in one that is undesirable and injurious. During a few past years we, as a religious people, have had more of this social element, and though we may have been subjected to some extra labor, yet, on the whole, the effect has been good. It has awakened interest, secured union of action and met a want of the people and especially of the young, that was not before supplied. Our experience teaches us that we should labor to bring all the people into social and pleasant relations to each other. It is far better if a work is to be done, if a sum of money is to be raised, that all should bear a

part, than that it should be performed by one or a few. It is the common interest, the union of the greatest number, that is desirable in every Christian enterprise. This is what secures prosperity. While we place perfect reliance upon the stated preaching of the Gospel on the Sabbath and in other ways of established usage we would hold ourselves ready to vary our use of means so as to meet the exigencies of the times and field in which we live.

Seventh: There is one remark more that I wish to make as the result of experience and observation, and that is that a Christian life is productive of the most perfect safety, of the purest happiness and the most complete success.

It has always seemed to me that perfect obedience to the laws of our physical, intellectual and moral being must result in the highest good of the individual and of society. It has also seemed that disobedience of any of these laws must produce disturbance and become a fruitful source of evil. Therefore it is well said that sin entered the world and death by sin, and so death hath passed upon all men because all have sinned. In consequence of sin men are out of harmony with themselves and God and the Bible with its laws, its precepts, its examples and its provision of sacrifice is given to restore this harmony and to avert the evil. When by repentance and faith men become the disciples of Christ they come into harmonies and peaceful relations with themselves and

with their Maker; and in proportion as they are loyal they realize that Godliness is profitable in all things. During these fifty years I have had a growing conviction that christianity is conducive to health of body, vigor of mind and peace and joy of the soul, that it points out the only legitimate and safe way to acquisition and enjoyment of worldly good and that this alone teaches us how to utilize life so as to make it a final and triumphant success. I wish therefore to persuade all to become Christians without delay. I would that our children and youth might enter upon life as the followers of Christ and that those who have lived longer and have tested the value of mere worldly good, would now cease their fruitless experiments and test Christianity, as to its righteousness and its ability to satisfy the wants of the soul, both for this life and that which is to come.

The Celebration.

A REPORT OF THE EXERCISES AT PILGRIM CHURCH,
OCTOBER 10th, 1888.

CHAPTER I.

EXERCISES.

To-day, October the tenth, in the year of our Lord, one thousand eight hundred and eighty-eight, will be long and joyfully remembered throughout the land as the coronation day of one who is deeply honored and respected, and to whom all, both old and young, look up to as a father and counsellor.

We celebrate with frequency the half-century mark of a lifetime ; less often the golden nuptials of a wedding day ; with exceeding rarity the fiftieth anniversary of a pastor's labor ; but never before, in the history of Massachusetts, has there been celebrated the bi-centennial anniversary of a pastor whose labors, through all these years, have been directly over the church and parish of his native town. To-day Dr. Edmund Dowse of Sherborn, the senior

pastor of Eastern Massachusetts, reached this high point of eminence.

On this day there gathered in this quiet, sedate, old town of Sherborn, clergymen, senators, professors, merchants, farmers; men and women in the highest ranks of life and in every branch of industry, from every part of the State, and from many States, to do honor to this grand, seldom-occurring event.

The expectant day dawned clear and bright, and though not, perhaps, a perfect October day, soft, balmy and delightful,—for the air was chilly and cold, black clouds obscured the sun in the afternoon,—was yet, withal, a pleasant day and one on which all might venture forth. Nearly all of the preceding days of the month, and, in fact, all but seven of those in September, had been cold and stormy with more or less rain on each day, and it seemed a blessing direct from Heaven that this day of days should be in accordance with the nature of the celebration. The people certainly appreciated this blessing, for early in the day the streets were lined with the citizens of Sherborn, and the first train from the north, arriving at nine o'clock, was thronged with guests from surrounding towns. As they slowly wended their way to the house of worship, in which the jubilee was to be held, the bell in its tower, together with that of its confrere, the white church on the hill, pealed forth a joyous welcome. At the same time a salute of fifty guns was fired on the common by six members of the

Gen. E. D. Wadsworth Post 63, G. A. R., of Natick, who, of their own free will, performed this act out of respect for Dr. Dowse.

As the people entered the vestibule of the church they came face to face with a life size crayon portrait of the pastor, prettily draped with the American flag, beneath which was hung the old English Dowse coat-of-arms for County Hants, England.

The church was carefully and tastefully decorated by a committee appointed from the parish. The walls were trimmed with autumn leaves in all their brilliant colors and delicate hues; the platform was surrounded by potted plants, ferns and cut flowers, while an anchor of elysiums and pinks rested on the base of the centre panel of the pulpit, over which, on red silk, in gilt figures appeared "1838-1888." Over the pipes of the great organ rested a pure white dove of peace surrounded by a beautiful array of autumn foliage; suspended from the ceiling of the auditorium, on either side of the centre, were balls of choice cut flowers. At the rear of the church, beneath the gallery, and so arranged that the eyes of the pastor would fall upon it as he entered the pulpit, appeared in large gilt letters, the inscription, "A Jubilee Shall that Fiftieth Year be Unto You," while below this in the same style of work, but neatly placed in panels, were the same dates seen in front of the pulpit.

Dr. Dowse arrived at the Church a little before ten

o'clock,—the hour for the opening of the exercises,—and as he entered the pulpit he found both auditorium and gallery already well filled with citizens and guests; but still they came until every available seat was taken. The aisles were also filled and a number remained in the hall outside.

The people, before being conducted to seats, were furnished with orders of exercises for the day. They were as fine programs as could be procured and the committee who had this work in charge may well be proud of them. They consisted of four pages constituting the program proper, and were bound in covers of heavy, pure white, Bristol cardboard and each enclosed in an envelope. On the first page of the cover was a small engraving of the church placed between the two dates, "1838—1888," beneath which was the following inscription, the whole being engraved on steel plates:

"And ye shall hallow the Fiftieth Year."

EXERCISES

AT THE FIFTIETH ANNIVERSARY OF
THE PASTORATE OF
DR. EDMUND DOWSE
OVER PILGRIM CHURCH AT SHERBORN
ON OCTOBER TENTH, 1888.

On the second and fourth pages of the inside were the original hymns composed for the occasion by Rev. Wm. M. Thayer of Franklin and Rev. Geo. G.

Phipps of Newton Highlands. On the first and third pages were the exercises for the forenoon and afternoon services as follows :

Wednesday Morning at Ten O'clock.

ORGAN PRELUDE, - - - Geo. W. Sumner, *Organist*
INVOCATION.

ORCHESTRA, - - - - - Germania
READING OF SCRIPTURES.

PRAYER.

RESPONSE.

SOLO, - - - - - Mrs. Wm. Walker

ADDRESS OF WELCOME, - - - Rev. A. H. Coolidge

ORCHESTRA.

ADDRESS BY THE PASTOR.

ORCHESTRA.

ADDRESS, - - - - - By Rev. G. M. Adams, D. D.

ORIGINAL HYMN, - - - By Rev. G. G. Phipps

By the Congregation. Tune : "*Miriam.*"

ORGAN.

COLLATION AT TOWN HALL FOR INVITED GUESTS.

Afternoon at 1.30 O'clock.

ORGAN PRELUDE.

PRAYER.

RESPONSE. - - - - - Organ

SOLO, - - - - - Mrs. Wm. Walker

ADDRESS, - - - - - By Rev. E. B. Webb, D. D.

ORCHESTRA.

SHORT ADDRESSES.

ORCHESTRA.

SHORT ADDRESSES.

ORIGINAL HYMN, - - - By Rev. W. M. Thayer
By the Congregation. Tune, ' *Park Street*."

BENEDICTION.

ORGAN.

RECEPTION by the Pastor from 4 to 5 o'clock.

Evening.

SOCIAL REUNION in the Town Hall.

The morning service opened promptly at ten o'clock, Dr. F. E. Sturgis of Natick acting as president. The invocation was by Rev. P. D. Cowan of Wellesley and was followed by " *The Lost Chord*," by Sullivan, the first selection of the orchestra — the Germania of Boston, Charles Elichler leader, of which the highest praise was spoken by the entire audience.

Reading of Scriptures by Rev. L. R. Eastman of Framingham and prayer by the Chaplain of the Massachusetts House of Representatives, Rev. D. W. Waldron of Boston, followed; then came the solo by Mrs. Wm. Walker, her selection being the morning prayer from Eli, " *Turn Thou Unto Me*."

Before introducing A. H. Coolidge of Leicester, who gave the address of welcome, Dr. Sturgis spoke of the pastor as follows :

“ We have met to-day to celebrate the golden wedding of a pastor and his church, and as mutual vows are to be pledged anew, many mutual obligations to be tendered, orange blossoms to be brought, and hearty felicitations on the part of many friends to be expressed, neither the bride nor the bridegroom wish to preside on so delicate an occasion ; so, like many another modest couple, they sent for the nearest clergyman to officiate. And so it falls to my fatality or felicity to preside on this jubilee occasion. It is a most remarkable event to celebrate the fiftieth anniversary of a pastor’s labors, and it is well that there is gathered here so large a concourse of people,—neighboring churches, visiting clergymen, senators, men representing the highest material in moral and political life. It is a memorable and extraordinary day for old Sherborn, probably the most famous day in its history, and it is no wonder that the entire town turns out *en masse* to commemorate this most interesting festival. Throughout the entire country Dr. Dowse is universally revered, respected and beloved. During the fifty years of his ministry he has been the associate pastor of nearly every clergyman in this section. In the absence or interim of ministers he has been the one regularly called upon for miles about to counsel the churches, marry the living and bury the dead. By his rare and beautiful qualities of heart and life, his faithfulness, wisdom and grace, his public and private history has gone into the moral,

political and educational institutions of the State."

The second selection by the orchestra, following the address of welcome, was Mendelssohn's "*Song Without Words*" Dr. Sturgis then addressed the people in these words :

"I know from personal statements to me that Dr. Dowse would infinitely prefer that this occasion should be as 'Hamlet without Hamlet,' but as there are things in his story which only he can tell, I now have the pleasure of introducing to you the pastor of this church whom you are all waiting to hear."

Soon after Dr. Dowse's address the audience, and especially the elder portion of it, was deeply gratified to listen to an address not mentioned on the program, which was made by a former resident of Sherborn. It was none other than Prof. Samuel S. Talcott, now of Bangor, Maine, (where he has been for many years a professor in the Theological Seminary at that place), who was Dr. Dowse's predecessor as pastor of Pilgrim Church, being ordained in 1836 and succeeded by Dr. Dowse in 1838 owing to ill health. His speech, though short, was one of the best and is printed in connection with others in the following chapter.

Rev. Geo. M. Adams, D. D., of Holliston next addressed the people in behalf of the Middlesex South Association of Ministers, and was followed by Rev. Jacob Ide of Mansfield who made a short speech,

brimful of mirth and wit, in conclusion of the forenoon's oratory. The singing, by the entire congregation, of the original hymn by Rev. Geo. Phipps concluded the morning exercises.

During the interval between the sessions a banquet of the daintiest viands was served in the town hall to more than six hundred guests, provided by an accomplished caterer, Harvey Blunt of Boston, and served by quiet and watchful waiters, the band meanwhile regaling all with choice selections.

The afternoon service was even more largely attended than the morning session. To be sure there were many present in the morning who were unable to attend both services, but the increase in the afternoon was so much greater that not nearly all could obtain seats, and there were many, too, who could not hear the services at all.

At two o'clock the rich, clear tones of the organ hushed the "low murmur of a thousand voices," and as soon as the notes had died away Rev. Charles Jones of Abington offered prayer. The song "*I Will Extol Thee*" was then exquisitely rendered by Mrs. Wm. Walker.

The first of a series of short speeches was made by Hon. Geo. G. Crocker, ex-president of the Mass. Senate, who spoke as follows:

"I came here my friends to-day to extend my hearty congratulations to your pastor upon this unique cele-

bration. This opportunity enables me also to congratulate you that you have during all these many years been blessed by the teachings of this pure and holy man, who has set a signal example of unselfish devotion and of steadfast and long enduring friendship. His life and example must have had a marked influence for good upon those who have been fortunate enough to be brought up in this town. Perhaps, however, all the praise should not be given to him since it certainly argues well for you, his parishioners, and for your predecessors, that he has been willing and able to bear up with you throughout his long life.

It was my good fortune to be a member of the Massachusetts Senate during four out of the nine years in which he has served as its Chaplain, and I take pleasure in stating here that as Chaplain of the Senate he has been an unqualified success. He always prayed for us, not at us. He devoted himself to earnest pleas for the protection of foundation principles. He never lapsed into anything which could be considered as partisan or as an attempt in any way to warp our judgments, and I am sure that I shall not be misunderstood here when I say that prominent among the favorable comments heard upon all sides was this, that his prayers were never too long. This means a great deal. It means that he never said a single sentence or a single word that ought not to have been said.

The members of the Senates from 1880 to, and including, the present year, during which time he has served as Chaplain, and the members of the Senates of 1869 and 1870, during which time he was a member of the Senate "in regular standing," have desired in some substantial way to express their respect for him and their admiration of all his good qualities, among which may incidentally be mentioned his remarkable staying powers, a virtuous characteristic which public men think a great deal of but which very few, alas, attain.

Senator Francis Bigelow of the neighboring town of Natick, undertook the work of giving to this respect and admiration a tangible form, and he deserves and has your and our thanks for so doing. He ought to be where I am now, making this presentation, and the only reason why he is not so doing, is that he is even a more modest man than I am.

It gives me great pleasure, Rev. Chaplain, to present to you in behalf of your associates in the Senate, something which you have always seemed to esteem of but little account, and yet something which we trust and believe you will not be unwilling to receive, coming as it does as a voluntary expression of friendship and esteem.

That a man may be as happy as a king, is the frequently expressed wish of friends, but we wish that you may continue through all your life to have that

happiness, far greater than the happiness of kings, which comes from unselfish devotion to the good of others, and while this little purse of gold will not make your riches compare with those of kings, our earnest prayer is, that you may be richer far than kings in that you may have no want which shall not be gratified."

Dr. Dowse in reply said:

"I am sure that this is something which was not, so far as I know, included in the program, but it is certainly a very pleasant episode. We hear it said now and then that legislation is procured by bribery, but I wish it understood that I do not take it as a bribe. It is as heartily given, I have no doubt, as it is heartily received." The purse contained \$367.

Rev. Dr. Strong of Boston was the next speaker. In the course of his remarks he referred to the remarkable fact that Dr. Dowse had served for fifty years on the School Board. He also cited a remark made to him by Dr. Dowse during the war, in which he said that "he hoped to live to see this thing through," the speaker then added that it seemed also to be his determination to see his church and people through to the end of all earthly things. In conclusion he completely surprised Dr. Dowse by presenting him with a purse of \$380 "from loving hearts outside the community." Dr. Dowse responded in a very happy manner amid a hearty applause from the audience.

The remaining portion of the session was devoted to short addresses by the following gentlemen: Rev. Dr. Buckingham of Springfield, Hon. E. A. Morse of Canton, Rev. Mr. Patrick of West Newton, Hon. W. T. Forbes of Westboro, Nathaniel Allen, M. D., of Lowell, Rev. John Woods of Fitchburg, ex-Senator Charles F. Gerry of Sudbury, Rev. Dr. Blodgett of Greenwich, and Hon. Thomas Weston of Newton. Rev. M. Cowan of South Natick read a letter from Prof. Tyler of Amherst, one of the faculty of that institution when Mr. Dowse was a student there, and the only one who has remained up to the present. Dr. Sturgis also read a letter of congratulation from the First Baptist Church of Natick.

The exercises were concluded by the audience singing in grand chorus, to the tune of "Park Street," the original hymn by Rev. Wm. Thayer of Franklin. The benediction was made by Rev. John Harding of Longmeadow.

Immediately after the service a reception was held by Dr. and Mrs. Dowse in the church, where they received the congratulations and well wishes of friends from far and near.

In the evening a social reunion was held in the town hall. Appropriate remarks were made by various individuals, letters of congratulations from absent friends were read, and a collation served.

Thus was ended one of the most notable days in the history of the modern Orthodox church of this

country. It was a day that will ever be fresh in the memory of those who were present, and will doubtless be recorded in history as the gréatest event ever celebrated in Sherborn.

Many of Massachusetts' most eminent men were present during the day, among whom were the following :

Hon. C. A. Denny,	Rev. W. Johnson,
“ E. T. Marble,	“ Agustus Rice,
“ C. B. Pratt,	“ L. R. Eastman,
“ W. T. Forbes,	“ J. H. Temple,
“ C. F. Gerry,	“ G. M. Adams, D. D.
“ F. Bigelow,	“ A. I. Dutton,
“ E. A. Morse,	“ A. H. Coolidge,
“ C. Q. Tirrell,	“ D. W. Waldron,
“ A. Messenger,	“ D. Butler,
“ S. B. Locke,	“ Jesse Jones,
“ Starkes Whitton,	“ Charles Jones,
“ Geo. G. Crocker,	“ E. Chute,
“ S. M. Wheelock,	“ E. P. Blodgett,
“ J. N. Rolfe,	“ J. H. M. Leland,
“ M. M. Fisher,	“ J. Harding,
“ S. N. Aldrich,	“ Dr. Buckingham,
“ L. T. Jefts.	“ Thomas Norton,
“ Sam. Snow,	“ Dr. J. T. Tucker,
“ A. W. Tufts,	“ E. DeNormandie,
“ D. B. Ingalls,	“ D. L. Furber,
Rev. Dr. Sturgis,	“ H. J. Richardson,

Rev. D. Wight,	Rev. G. G. Phipps,
“ F. N. Peloubet,	“ W. M. Thayer,
“ J. Colby,	“ D. W. Richardson,
“ P. D. Cowan,	“ Thomas Biscoe,
“ E. B. Webb,	“ J. Ide,
“ H. J. Patrick,	“ J. Wood,
“ Calvin Cutler,	Prof. D. S. Talcott.
“ E. Cutler,	“ E. A. H. Allen,
“ H. A. Hazen,	Judge Geo. L. Adams,
“ M. Dexter,	Nathaniel Allen, M. D.,
“ E. E. Strong,	Thomas Weston, Jr.,
“ F. N. Marsh,	H. A. Blood,
	H. M. Dwight.

The following are the several committees of the day :

Executive.—Lowell Coolidge, A. H. Blanchard, A. R. Leland, Henry Bigelow; Franklin Grout, Secretary and Treasurer; Mrs. Lowell Coolidge, Corresponding Secretary; Mrs. A. H. Blanchard, Miss Althea Bickford.

Invitations.—W. B. H. Dowse, Franklin Grout, Mrs. L. Coolidge.

Programme.—W. B. H. Dowse, Franklin Grout, Dr. A. H. Blanchard.

Reception.—Frank T. Daniels, J. D. Coolidge, J. Eames, C. T. Southwick, L. E. Cozzens, Fred.

Leland, Mrs. C. E. Chaffin, Mrs. O. N. Barber,
Mrs. Amariah Leland.

Ushers.—George Grout, W. H. Coolidge, E.
Fletcher, C. E. Chaffin, J. Jackson, E. R. Paul, Jr.

Decoration.—Miss B. G. Cragin, Mrs. F. Grout,
Mrs. H. Bigelow, Mrs. G. Alley, Miss E. J.
Aikman, Miss E. Blanchard, Miss A. Bickford,
Artemas Cleale, C. E. Chaffin.

Music.—Frank E. Hooker, W. B. H. Dowse,
D. S. Coolidge, Miss Mary B. Coolidge.

Collation.—S. J. Fletcher. Geo. Alley, N. Phipps,
Mrs. Southwick, Mrs. C. H. Howe, Mrs. J. Pratt,
Miss M. W. Bullard.

CHAPTER II.

ADDRESSES.

In this chapter are published the four principal addresses of the day, viz. :—Address of Welcome by Rev. Amos H. Coolidge of Leicester; Address to the People by Rev. Edmund Dowse, D. D.; Address by Prof. Talcott of Bangor, Me.; and the address of Rev. Geo. M. Adams, D. D.; of Holliston.

ADDRESS OF WELCOME BY REV. AMOS H. COOLIDGE.

I have been asked to extend the salutations of this occasion, in behalf of the church and society. Although it is nearly forty years since I have lived much in Sherborn, I do not feel entirely out of place in standing as a representative of the people among whom I was born, and of the church in which I made early profession of my Christian faith. My home, my work, my immediate interests have for many years been in another community; still as I come to my early home to-day, as I walk these familiar streets, so little changed, and as I stand in this house of worship so greatly changed, and for the

better, I feel that I am on my native heath, I am at home, and with all the heartiness and warmth of those who are now on the ground I welcome in the name of this people, all you who are assembled to-day to honor the fiftieth anniversary of the ordination of our pastor.

In the hilly country of Worcester County I am, myself, taken for something of a patriarch, simply because having learned some lessons of our pastor and of my former associate in the ministry, who was the pastor of the church in Leicester for almost sixty years, I have been able to retain my place for over thirty-one years, and am by ten years the senior pastor of Central Massachusetts. But when I come here, and remember that Dr. Dowse was my pastor eighteen years before I was ordained as a Christian minister, I step down from my pedestal and take my place, where I belong, with the young ministers.

This is a reunion of ministers. Among those present I see a few, only a few, who were the contemporaries of our pastor in the earlier years of his ministry. You are doubly welcome on this joyful occasion. Most of those whom I remember as standing in this pulpit, on exchange, have passed on into the mystery and the glory of their Master's presence. The larger number present are younger in their work and perhaps may learn something to day with reference to the conditions of a happy, and useful, and permanent pastorate. In the present instance the causes are not far to seek. Sound common sense, fidelity, a loving spirit, and a sympathy which identifies him with all the sorrows and the joys of his congregation, these have been qualities on his side which have made his long pastorate a symphony in which there has not been a jarring note to mar the

harmony of half a century. After what I have said of myself it may appear a somewhat delicate undertaking for me to enunciate the requisites of permanency in the pastoral office. But there is one condition which I may mention. It is a kind, sensible, considerate, forbearing church and congregation; and this we of this society claim to be. Beloved brothers, associates of our pastor, you are welcome, on this fair autumn day, to this rare anniversary. The pastor of this church when I was a child, and indeed the first after the "division," was Rev. Samuel Lee. Some childish remembrances of him come to me to-day, some faint echoes of the controversy of the churches which had recently separated. He has gone to his reward. He was followed by one whom I better remember, and whose refined culture, ripe scholarship, and gentle loving spirit left their impress upon the life of the church, harmonized all interests, and won for him the enduring regards of his people. In his period of service the spirit came with saving power, and some who are here to-day were led into a Christian life. Too soon he left us, and then was called to the work of training others for the Gospel ministry. He is with us to-day, Prof. D. S. Talcott, and in the name of the church and society I extend to him our warmest, our most affectionate welcome.

I had the pleasure a few days ago of attending in one of the villages of our town the one hundred and fiftieth anniversary of the organization of the oldest Baptist church in Worcester county. A remark was made on that occasion, of which I have thought to-day. It was said of Dr. Thomas Green, the first pastor, that he lived three lives. He was a farmer, and so shrewd a man in business that when he died

the inventory of his property was the largest that had ever been entered in the probate office of that county. I do not know how it may be with Dr. Dowse in this respect. He has been in business long enough to accumulate a fortune. Long years may it be before the probate office of Middlesex is burdened with the inventory of his possessions. We are not yet ready, as the chapter read this morning expresses it, that he should "be offered," nor to think of the "time of his departure" as "at hand." Dr. Green was also a physician, with a widely extended practice. And he was a minister of Christ, baptizing one thousand persons, many of whom, however, doubtless had been baptized before, though not in the way he thought necessary. Brother Dowse is, first of all, and highest of all, a Christian minister, but he has been more widely known in other relations. If not a statesman, he has had to do with statesmen, first as a member of the Senate of the state, and for the last nine years its chaplain. I was told before coming here that the *elite* of the Commonwealth were to be here, that great preparations were making, and that there would be such an influx of honorable and distinguished men as old Sherborn had not for years gathered in her sheltering embrace. But when I came and witnessed these tasteful surroundings, and all these preparations, and looked upon this great assembly of men and women coming from all the surrounding region, I felt very much as the Queen of Sheba did when she came to Jerusalem and saw the glory of Solomon's capital, that the half had not been told. We are glad to greet to-day so many of those who have been associated with our pastor in these public relations, and who have doubtless often stood sorely in the need of the fervent and effectual prayers

of so righteous a man. The records of our state legislative action in the last nine years indicate that these prayers have been generally, though perhaps not always answered. You are welcome, and we shall yet hope to hear from you to-day.

This town and church, like other country places, has suffered from the loss of its young men and women. Just as they have been brought into the church and have been trained for grand Christian service, like the waters of our pure lakes they flow down to refresh the great centres of population. This is a cloud that hangs over these country churches. The pastor grasps the hands of the cherished sons and daughters as they go, gives them his parting counsel and blessing, and turns back conscious of loss and with weakened hands. But to-day we see the silver edge of the cloud in this return and delightful reunion, and the knowledge that these honored children were born and nurtured and trained here for the usefulness and distinctions to which they have attained. There are many separate links that bind us, the scattered sons and daughters of this church, to this old town and this Christian home, but there is one common bond that unites all. We come back to-day and rejoice in the fact that the pastor of this church is the pastor of us all. We gather around him to-day like children at the old hearthstone on Thanksgiving day. This occasion has for us a meaning and a sacredness it can have for no others. The pulsating memories of other years come back to us. Here we came as children to worship, here we were taught in the Sunday school, here we listened to the voice of our pastor, then young. As one of the children of this church in those earlier years, my mind is stirred with sacred

memories this morning. I remember the old, damp and cheerless vestry, that yet was often illuminated and glorified by the presence of the Holy Spirit.

There saintly men declared their fealty to Christ, there converts in tremulous tones testified to their new joy, and thence ascended prayers that went up from yearning, longing hearts to the throne of God. A few remain, and are with us now. The pastor, the church, the congregation give you their most affectionate welcome to-day. But those whom I remember most have been promoted. They walked with God and were not, for God took them, but I feel the thrill of their mystic presence, their forms, their faces, I see them now. I hear again their holy exhortations, and am borne upward on the wings of their fervent supplication. There comes, wafted to my spirit the sweet melody of their songs of praise, the rich harmony of voices that made the old choir, who sang in yonder gallery, distinguished throughout all this region. I never noticed before how near the location of those singers' seats are to the heavens. Surely the sacred songs that came from them lifted our hearts, oftentimes, heavenward. There they stood. I recall them to-day. I might call their names. They are singing now in the choir above.

We welcome you dear friends to-day as we gather in reverence and love around our beloved pastor; but our welcome would not be complete without the tender and sacred memory of those who are not here to join in our greetings, but who are waiting to welcome us to the great reunion of the just made perfect.

ADDRESS BY REV. E. DOWSE.

It seems proper at this time that a few introductory words should be said in regard to the origin of this pastorate. If in doing this I should speak of myself in such a way as would ordinarily seem egotistical, you will pardon me. My early inclinations were toward some form of literary and professional life. Before I became interested in religion so far as to regard myself a Christian, I secretly formed the purpose to obtain an education in the schools and enter the profession of the law. This feeling was so strong that I was willing to sacrifice the ordinary amusements and sports of the young that I might have the means of pursuing a course of study, and acquiring a knowledge of men and the world. But when in the good providence of God I decided to become a follower of Christ my mind was turned toward the work of the Christian ministry. This was in the way of my literary taste and at the same time promised me a field for the exercise of that love of God and man which seems now to possess my soul.

By the untiring interest and labor of my parents, upon whose graves I would stop and drop a tear, I passed through the schools and came to the threshold of public life. Having chosen the Christian ministry for my life work, in the very outset I received a call to become the pastor of the church where I first professed religion. It was not a field that promised great worldly emoluments of any kind, but it had many attractions as the home of childhood and the abode of relatives and friends. It was a great question what, under the circumstances, I ought to do, and it was in view of the providence of God and in consequence of the earnest wishes of my predecessor

and the advice of a venerable and wise counsellor—Dr. Ide—that I accepted the invitation. It seemed at the time an experiment of doubtful wisdom and issue, but it has resulted in a pastorate of fifty years. Meanwhile the world has been moving, but living so much in the present and being so identified with passing scenes and events, it has been difficult to realize the lapse of so much time. Pausing now and looking back from this standpoint, the many and great changes that have taken place plainly indicate not only the passage of a half century, but that this has been one of the most eventful and important periods in the history of the world. While it has been pre-eminently a time of progress in every department of life, it has been peculiar in that the ends of the earth have been brought together in a sense that was never known before.

This rural town has been comparatively staid in its conditions and yet not exempt from change. While it has been gradually improving in its material and industrial interests, and in its educational and religious institutions, nearly four generations have passed out of sight. Such a retrospect leaves no doubt of the lapse of fifty years. It seems very pertinent to inquire at this time what the pastor of this church has been doing during this half century. I am quite sure I cannot give a satisfactory account of my stewardship. Imperfect is written against every item in the record, and yet it may be said with truth that my life work as a whole has been given to the work of the gospel ministry.

All the appliances of religion in any community have a history and the pastor's work is interwoven with them all. This is true of the house of worship, the pulpit, the choir, the devotional meeting, the Sabbath school and the church as an ecclesiastical

body. But this is no place for historical tales of this nature.

There is only time for general statements and those that relate to the specific work of the pastor. It may, therefore be said that thinking, reading, writing, preaching, visitation, attending religious meetings, funerals, weddings, and endeavors to promote the general welfare of society, are a summary of this work. The leading, the most onerous and exhausting part of this work has been the preparation of sermons for the pulpit. This has required a habit of observing the wants of the people in order to select proper topics of discourse and an unceasing course of reading and thought to illustrate these themes and arrange them for use. Some of the first preparations were made with little difficulty, and if only an occasional effort had been required, the labor would have been comparatively light. But stated and frequent demands, and that for successive months and years, made this a serious and laborious work. Besides it is a kind of work in which there is not as much freedom as in some other departments of labor. If required to perform a piece of manual labor with the hoe, axe, the knife, or any other instrument, the task can be forced through at once. But this cannot be said in the same sense of the making of a sermon.

There are times when neither thought nor words will come at the bidding, and one can think of little else but a ship becalmed when the master desires to move on, but there is no wind to fill the sails. Such was the experience of this pulpit in its early history, and though the work has become more easy and pleasant as time has passed, yet this has always been the great burden of this ministry. This pulpit was commissioned to preach the gospel in its various

applications to human society. Standing upon the Bible as interpreted by the great body of Protestant Christians it has endeavored to fulfill its mission.

In doing this it has enjoyed perfect freedom, it has spoken without constraint. No charge has been given in respect to the doctrines preached and no complaints have been entered against its teachings. If it has not been true to its mission the fault does not attach to the people.

While no important truth has been intentionally withheld or disguised it has steadily proclaimed human sinfulness, the necessity of a new life and free redemption by Jesus Christ. It has been its endeavor to influence men to receive the truth, to bring the unbelieving and immoral to faith, penitence and purity, to introduce the outside world to Christ and his church, to eradicate vice and crime and fill society with love and good works—to make men virtuous, prosperous, and happy on earth and fit them for heaven. This has been the primary object of its thoughts, plans and labors. The baptism of the children, the family call, ministrations in the sick room, funerals, the social meeting, Sabbath school and public worship, have all been a combined series of efforts to lead this people to Christ. These labors have been incessant and protracted, covering now a period of fifty years, and though they may seem imperfect, weak and unworthy the name of efforts in the cause of humanity and of Christ, yet they have been the result of thoughtful days and wakeful nights, of anxieties that none but a Christian minister knows. In this work pastor and people have been united. The church though few in numbers and moderately endowed with worldly good has always had one indispensable element of strength. There has been substantial union among its members; not only in doc-

trine but in feeling and in their Christian endeavors. This has prepared them to furnish and support all the appliances of religion. To accomplish this liberality and, in some cases, self sacrifice have been required on their part; but their obligations have been met with general promptness and cheerfulness. It may be said in this connection that mutual respect, kindness and helpfulness, have characterized the relations of pastor and people in their united labors. They have not only fulfilled the legal stipulation in regard to salary, but have increased the amount to meet the exigencies of the times—and besides have in various ways made substantial gifts especially valuable as tokens of remembrance and kind regard. In a few instances the pastor has engaged in work that was strictly beyond the professional lines, but has acted with the consent and advice of the people. About the time of settlement the citizens of the town gave him a place on the Board of School Committee and he has held the position for fifty years. The official duties have been numerous and sometimes perplexing, but they have not resulted in any serious difficulty, and they have secured a continuous knowledge of the cause of education and acquaintance with the children of the town as the different generations have appeared on the arena of life. As the family, the school and the church, are intimately related it has seemed that a minister might properly and profitably labor in them all. If he is successful it identifies him with the *whole people* and gives him a stronger and more permanent place in society. Another departure from professional lines has been in work performed for the state. In 1869 a few friends in a town desiring to do me a favor secured a nomination to the Senate of the Commonwealth, which resulted in an

election to that body for two consecutive years. The place was unsolicited and wholly unexpected, but after consideration and consultation it was accepted as a Providential relief from the labors, the trials and anxieties of a long ministry that were wearing heavily both upon the body and the mind. And such it proved to be in the end. Although it involved no diminution but rather an increase of labor and responsibility, yet the change, the diversion and the new arena of activity, all combined to produce the desired relief. It was a short turnout from the main track — a pleasant and healthful episode in the ministerial work. Ten years later, in very much the same way, I was chosen Chaplain of the Senate. This appointment was in the line of my profession and it has been repeated and accepted for nine consecutive years. The official duties have required a portion of time and more thought, but they have secured physical activity, a knowledge of civil affairs and an acquaintance with a large number of intelligent and practical men, all of which have been conducive to the health and mental vigor of the incumbent, and indirectly it may be of some good to all concerned.

While this pastorate has had primary and principal reference to this church and society, it has also sustained interesting relations to other churches and societies in this and the neighboring towns. I am happy to say that the relations of the pastor to the citizens and the other religious society in this town have been generally courteous and friendly and never more so than at the present time. It has been one of the pleasant things of my long ministry that it has furnished opportunity to form and keep alive an acquaintance with neighboring churches. There are many persons and families in nearly all the congrega-

tions in this vicinity whom I have regarded as friends, and in whom I feel an interest very much like that cherished toward my own people.

It has been particularly pleasant on this account to go there and preach the gospel. The Sabbaths spent there are now in the retrospect sunny spots. In the absence of pastors I have been invited to visit the sick, to attend funerals, to solemnize marriages and do other clerical work and in return have received acts of courtesy, kindness and substantial regard that have not only been grateful to me, but have done much to strengthen my position at home during these fifty years. At the time of my settlement I became a member of the South Middlesex Association. They were a band of warm-hearted and lovely men, from whom I derived great benefit and whom I hoped to enjoy as brothers and counsellors in my future ministry. But these men have all passed away and brethren as good and true have come and occupied their places. I have been and still am happy to enjoy their fellowship.

Long may this Association live and flourish.

Though the activities of this pastorate have been confined within comparatively narrow boundaries, yet as one member of the body of Christ it has been in lively sympathy with the world in its onward movements and especially in its efforts to rise to a higher plain of being. As we review the varied and crowded scenes of the past we feel sure that under the tuition of the unchanged and unchangeable Bible and by the Almighty Spirit of God, the character and condition of society has been improved, but the agencies and influences, the sowers and reapers, are so mixed, and the causes and effects so often hidden that we find it difficult to point out the particular

part that we have performed, and this perhaps is not important. It may be sufficient at this time to say that the church of Christ has been perpetuated, that as the fathers and mothers in Israel have fallen asleep others have been raised up to fill their places; that the tabernacle—erected in earlier times—has been renovated and furnished, and that its altar fires have never gone out, that the channel of benevolence, though too narrow and shallow, has been kept open, and that the invitation “Come thou with us and we will do thee good,” has been given, repeated and reiterated through all these years. In this work pastor and people have united, and as they have journeyed they have enjoyed the presence of God in his word and by his spirit, they have eaten manna and drank water from the rock, and looked forward to the crossings of the Jordan and entrance to the Promised Land. For our protracted union as pastor and people and for any good that has resulted from it, we are indebted primarily and principally to God, who has prolonged life, given health and ability to perform duty and bestowed his crowning blessing. And to Him, first of all, we make our grateful acknowledgments. Personally I am indebted to this church and people, to those who have passed out of sight and to their children and descendants for their tender regard and steady support, their hearty and cheerful co-operation, for all of which I am sincerely thankful. Last and not least I thank God who during all these years has given me a blessed home where I have enjoyed that rest, sympathy, affection, care and refreshment for body and soul that can be found no where but in the home and which are so essential to life and health and our highest usefulness and happiness. I should do vio-

lence to my emotions at this time if I did not gratefully acknowledge the thoughtfulness, the pious care, the earnest endeavors of those friends who proposed and arranged this celebration. Nor would we fail to express our appreciation of the courtesy and friendliness of so many from abroad, who by their letters and personal presence have contributed so much to the interest and value of this occasion. Change, imperfection and sin, give to the past a tinge of sadness and gloom, but the immutability of God, the triumphs of truth and righteousness, and the opening and maturing of the great plans of Divine love and mercy, irradiate the whole with light and glory and inspire us with hope and courage as we look forward to the future.

In respect to the future it can only be said that if it should please God to prolong life, to give health of body and vigor of mind, we will work on a little longer and we will watch and wait that we may know and do His will.

ADDRESS BY PROF. D. S. TALCOTT.

To one who has been for many years condemned by vocal infirmity, to absolute silence on all public occasions, it is a very serious undertaking even to attempt to break the silence, and it is not without fear and trembling that I venture upon the experiment. Yet hard as it is for me to speak, it would be harder still to-day, not to try to utter a few words at least. For while to all of us, the present occasion is one of very rare interest, to *myself*, I need not say, it is so most emphatically.

An unbroken ministerial service of fifty years in the same place is something which in these days the opportunity is but seldom given to commemorate. But to take part in commemorating the semi-centennial anniversary of the ordination of one's own successor in the pastoral office, and such a successor too, is a privilege of which I know not when or where it has ever been enjoyed before. It is well, perhaps, that necessity is laid upon me to be brief, for truly if strength were given to express as I could desire to do, the esteem and veneration in which I hold the beloved brother whom it has been my happiness to know for the last fifty-two years, it would be very difficult either to keep within due limits in point of time, or to restrict myself to language so unqualified, as not to be liable to the suspicion of exaggeration.

At my first coming to Sherborn as a stranger, I found Brother Dowse, then a recent graduate from college, already much looked up to as a leader in church matters, and in the absence of a pastor, performing in a modest, unobtrusive manner more or less of really pastoral service. The place thus held seemed to have come to him very much in the way of natural descent. For not only had his father and his grandfather long been pillars in the church, but the latter, now at the time referred to, bending under the weight of years, had discharged the office of deacon for a period of which it might almost be said that the memory of living men ran not to the contrary, the light of his Christian life and work shining all the while, according to universal testimony, with a steady and far reaching radiance. During my own brief ministry, interrupted as it was, by frequent attacks of illness, my young brother was an unfailing

and an invaluable helper. It was in his father's family that I found my home, (a home indeed it was) and although he himself was ordinarily absent for a considerable part of every week in the prosecution of his theological studies under the direction of Rev. Dr. Ide, he was always ready with council and assistance whenever needed, (and the need was frequent) so that his influence was a constant power in the church and was generally realized as such. Whatever there was of good in the visible results of the parish work of that period, I was myself most deeply sensible, was owing, under God, mainly to the coöperation of this beloved brother, together with that of the venerable deacons, and of a body of eminently faithful men and women in the church, whose names are in the Book of Life.

Of the work that has been done here in the course of the present pastorate, there is no need that I should speak. Others with more of strength than I have at command, will doubtless make the attempt to do it justice. Suffice it now to say, that I feel well assured that our brother has always built upon the true foundation and that what he has built thereon is such as will abide, that he has ever kept in view his ordination vows, that no outside labors have ever been allowed to interfere with the faithful discharge of his duty to the flock over which the Holy Ghost hath made him overseer, that whatever service he has been enabled to render in that more conspicuous sphere, which in providence has been opened to him for so many years, has only been made the means of constantly imparting new freshness and vigor to his work at home, that here he has laid out his strength, that endowed by nature with sympathies peculiarly warm and deep, and through grace disciplined alike by

great sorrows and by great consolations, he has always been as a Pastor, preeminently a son of consolation, pursuing his mission of benevolence throughout a range that spurned all narrow limits of neighborhood, or sect, or class, or name, that as a preacher while habitually striving to commend the truth to every man's conscience, he has not shunned to declare the whole counsel of God, that while possessing no mean power of speculative thought, and controlled by no morbid dread of new views of divine things, his final appeal has continually been to the law and to the testimony as rightly understood, that he has uniformly aimed at nothing less and been satisfied with nothing less, than to bring all whom his influence could reach into living union with Christ.

For myself, I rejoice that I am permitted to join in the solemn thanksgiving which we are called upon to-day to render to Almighty God for the signal blessing that has been granted to the Pilgrim church of Sherborn in the long continued enjoyment of such a ministry. This church, I cannot help feeling, notwithstanding all changes, is still by virtue of its organic oneness in Him, who is the same, yesterday, to-day and forever, the same beloved church that once owned me for its pastor, the only church to which I ever stood in that endearing relation, the church into which the first fruits of my ministry were gathered, and one the sweet influences of whose fellowship upon my heart, are destined, it may be hoped, to outlast time itself.

It may well be a matter of special thankfulness on this occasion that advancing years have dealt so kindly with our friend, that his work has been so rarely interrupted by bodily infirmity and that his bow still abides in strength, so that it is not too much

to hope, that by the grace of God, years of undiminished usefulness may yet be added to his honored life and that he may yet be allowed, not merely to behold, but actively to assist in bringing about those triumphs of the divine kingdom on the earth, greater than any that have ever been witnessed hitherto, such as it seems to me the signs of the times authorize us to expect will be displayed before the wondrous history of the present century shall be complete.

This will we hope for, and with joyful submission to whatever may be the purposes of unerring wisdom, this will we pray for. But whenever, in the course of nature, the time shall come that our brother's place here must be occupied by another, God grant that it may be filled by one, himself filled with the same spirit that has animated his immediate predecessor, one whose joy it will be so to carry on the continually growing work, that there shall never be occasion for any to look back with yearning hearts to times gone by, as times of privilege and blessing that exist no longer.

ADDRESS BY GEO. M. ADAMS, D. D.

If it is fitting for the children to come home to Thanksgiving, the many members of the Holliston church here to-day and their pastor, have reason to enter very heartily into the rejoicing of this occasion. We represent the daughter of this Sherborn church. A hundred and sixty years ago in this month of October, seven men were dismissed from the church in Sherborn to form, with their chosen pastor, the church in Holliston.

Side by side, from that time to the present, the two churches have held up the standard of Christ among those hills, with many acts of mutual kindness and cheer. In these later years Dr. Dowse has been almost the senior pastor of the Holliston church. He has been associated during his ministry here with six pastors in that church; one already installed before himself, the other five he has assisted to induct into their office. He has been our adviser and helper in a thousand ways.

But I was to speak specially for the Middlesex South Association. Mr. Dowse joined that body a few months after his ordination, and is now its oldest member. I have looked over the records of those early meetings of the association, to see if I could find any indications of the lines in which Dr. Dowse's life has run in later years. I thought perhaps in his papers, prepared for this association, there might be some such subject as "The Relation of the Church to the State," or "The Duty of Ministers toward Men in Public Station." I did not find just that, but I noticed that the first essay our brother presented to the association was on the theme, "Religion is the Source of National Greatness." One other record I found which certainly is suggestive to those who love this man for his quiet, unassuming ways. Among the earliest of the papers which the young Pastor read before the Association was one on Simon the Sorcerer, in which he especially enforced this point: "*Beware of men of great self-pretensions.*"

These fifty years have made great changes in the world. In 1838 Martin Van Buren was President of the United States. But that was not the United States of to-day with its sixty millions of people. It was a little country of less than seventeen millions of

inhabitants, a country in which slavery was firmly entrenched, not likely to give way to any influences then visible. Names that to our children are only historical, represented the sovereigns of Europe. Louis Philippe was King of France. Frederick William III was King of Prussia ; there was no Empire of Germany. Nicholas I was Czar of Russia. One sovereign only was the same as now, Victoria had just begun her reign in Great Britain. Indeed, the only persons, so far as I know, who hold now the same positions as fifty years ago, are Dr. Dowse and Queen Victoria.

I desire to add my heartiest congratulations and good wishes, and those of my church and people, and those of the Association of ministers, to the great volume of greetings to our honored brother, from a thousand friends, present and absent to-day.

It is something very rare and interesting and something honorable to all concerned, that a pastor should hold his place half a century among a people in the midst of whom he was born, leading and teaching the children and grand-children of his first parishioners ; forming in himself a link between that life of the early part of the century, and this new life of its nearing close, and by his own freshness and sympathy and vigor, keeping as near to the men of to-day, as to the companions of his youth.

CHAPTER III.

• LETTERS OF CONGRATULATION. •

A host of letters from absent friends who were unable to attend the celebration, was received by the committee on invitations, through its secretary, Franklin Grout, from which the author is permitted to make the following selections :

HINGHAM, MASS., Sept. 7, 1888.

My Dear Sir: — I regret very much that my engagements are such as to prevent my accepting your kind invitation to the celebration of Mr. Dowse's Fiftieth Anniversary as pastor at Sherborn. Please convey to him assurances of respect and my hopes for his continued health and service.

Truly Yours,

JOHN D. LONG.

BOSTON, MASS., Oct. 20, 1888.

My Dear Dr. Dowse: — I have read the account of the celebration of your semi-centennial with much interest. I regret very much my inability to be present, not because of business but simply that I cannot ride in a common carriage, even from Natick to Sherborn. However, the loss is mine, and I write now to thank you for your kind invitation and to ex-

press my congratulations upon your life work, which I sincerely hope may be continued these many years.

Faithfully Yours,

WILLIAM CLAFLIN.

BOSTON, MASS., Sept. 10, 1888.

My Dear Sir:—Your kind invitation to the Fiftieth Anniversary of the Pastorate of Dr. Edmund Dowse over the Pilgrim Church at Sherborn, has been received. In reply I wish to say that I should be most happy to be present at an occasion of so much interest, but a prior engagement will prevent. Regretting this and thanking you for the invitation, I am,

Very truly yours,

J. Q. A. BRACKETT.

LYNN, MASS., Sept. 17, 1888.

My Dear Sir:—Your very kind invitation to be present at the Fiftieth Anniversary of the Pastorate of Dr. Edmund Dowse, is at hand. My health has been such the past three months that I am unable to accept without conditions, but will be with you if possible. My associations with the Rev. Mr. Dowse the past three years have been very pleasant. I love him so much that it would be a pleasure rarely enjoyed for me to be with his many friends on that interesting occasion.

Very Respectfully,

J. G. B. ADAMS.

HOUSE OF REPRESENTATIVES,

WASHINGTON, D. C., Sept. 17, 1888.

My Dear Sir:—I have the honor to acknowledge the receipt of your kind invitation to be present at

the celebration of the Fiftieth Anniversary of the Pastorate of Chaplain (as I love to call him) Dowse, over your church at Sherborn, on the 10th of October next. I have great fear that I shall be unable to enjoy this pleasure, for I know of no man for whom I would more gladly express my appreciation by attending this celebration in his honor, and in honor of his long and good and faithful service than your honored pastor. With regrets, but wishing the event a great success, and long years to our worthy and honorable friend, I am yours very truly,

WM. COGSWELL.

PITTSFIELD, MASS., Oct. 8, 1888.

My Dear Sir:—Your cordial invitation to be present at the Fiftieth Anniversary of the Pastorate of my respected friend, Dr. Edmund Dowse, has been received and I regret exceedingly that I shall be unable to be present. Such a rare occasion reflects honor alike upon the pastor and people, and in these changing days attracts wide attention. Dr. Dowse has won so many friends not alone as Chaplain of the State Senate but every where by his manly yet quiet attractiveness and the even tenor of his life that a much larger circle than the immediate attendants upon the anniversary itself will be deeply interested in the occasion. Many hearts who know his worth will join with you all in the best wishes for his continued usefulness and happiness. Such lives bind together communities and teach the true value of life.

With the highest respect,

FRANCIS W. ROCKWELL.

Boston, Oct. 9, 1888.

Dear Sir:—I regret that a business engagement will prevent me from attending the celebration of the Fiftieth Anniversary of your excellent pastor, more familiarly known to me as Mr. Chaplain. My relations with him in the Senate, where he has now become almost an indispensable fixture, were always of a character so pleasant that I am really disappointed not to be with you to-morrow. But if time spares him to celebrate the fiftieth anniversary of his Chaplaincy of the Senate, which is now not so very far off, (and I am sure that nothing but time would stand in the way), I shall surely expect to be with you. Please convey to Mr. Dowse my best wishes for his health and happiness in his remaining years, which I trust may yet be many, and believe me.

Very truly yours,

A. E. KINGSBURY.

MERRIMAC, Oct. 8, 1888.

My Dear Sir:—I regret exceedingly to say that I feel obliged to deny myself the privilege of being present at the anniversary which celebrates a half century of Pastoral service over the church of his first love, and in his native town, of the Rev. Dr. Edmund Dowse, who has also for nine years done faithful service and won great respect as the Chaplain of the Massachusetts Senate, where during the last session it has been my privilege to listen, and I trust to reverently join in the devotional exercises led by him which to an unusual degree seemed to voice the needs of those for whom he offered his petitions, and by whom he was I believe universally esteemed.

Trusting that the occasion may be a profitable and happy one, I am

Yours with great respect,

JAMES D. PIKE.

SPRINGFIELD, MASS., Sept. 29, 1888.

Dear Sir:—I regret that my official engagements prevent my acceptance of the kind invitation of your committee to attend the celebration of the Fiftieth Anniversary of the settlement of Rev. Dr. Edmund Dowse as pastor of Pilgrim Church. My enjoyment of the ministrations and of the personal companionship of Dr. Dowse, when we were together at the State House in 1880 and 1881, was such that I can appreciate the esteem and affection with which he is regarded by those who have known him in his own town, in that closer relation of pastor of his people, which has remained unbroken for half a century.

Very respectfully yours,

M. P. KNOWLTON.

NEWTON, MASS., Sept. 24, 1888.

My Dear Sir:—I have received the invitation to attend the Fiftieth Anniversary of the settlement of the Rev. Edmund Dowse over the church in Sherborn. It will not be convenient for me to be present; but I desire to express my appreciation of your venerable pastor. My acquaintance with Dr. Dowse was made while we were together in the Massachusetts Senate of 1869. To a faithful attention to his duties he added a dignified courtesy and attractive companionship which made him a favorite with all. Those who knew him were loath to part with him, as

the many years of his after service as Chaplain abundantly testifies. I can well understand the continuous attachment of his people to him in the nearer relation of pastor. I trust that after a half century of service he will through life be their pastor *emeretus*, and I am sure he will be *dilectus*.

Very truly yours,

ROBT. C. PITMAN.

WEST NEWTON, MASS., Oct. 8, 1888.

My Dear Sir:—It is with sincere regret that I am compelled to forego the pleasure of attending the celebration of the Fiftieth Anniversary of the pastorate of Dr. Dowse. My duties require me to be in court on the 10th inst. I regret this because the doctor is one toward whom it would be a personal gratification to show my esteem by my presence. During the two years it was my privilege to see and hear him as Chaplain of the Senate, he won not alone the respect but the kindly regard of each one of its members and impressed me, and, I think, all others, as one possessed of good sense and genuine and unostentatious religious feeling. If he has given to the people of Sherborn during the past half century such service as I believe him to have given, and such as his character would indicate that he must have given, they are much his debtors and I can wish them, I think, no greater good than that he may long be spared to increase their burden of obligation. To him I send acknowledgment of my own appreciation of the value of his influence and earnest wishes that he may enjoy many years of peace and usefulness.

Sincerely yours,

A. R. DUNBAR.

WEST BRIDGEWATER, Sept. 25, 1888.

My Dear Sir:—I was very glad to receive from you as secretary of the committee, the invitation to be present at the festivities in honor of the Fiftieth Anniversary of the Pastorate of Dr. Edmund Dowse. I was associated with him as a member of the School Committee during almost the whole of my ten years residence in Sherborn, and our intercourse together, both official and private, was uniformly pleasant and satisfactory. I had hoped that I might be able to be present at the interesting anniversary of October 10 which, in these days of frequent changes, is an event of so rare occurrence. But I find that circumstances are such that it will be impossible for me to avail myself of the rare privilege.

Very truly yours,

WM. BROWN,

TORONTO, Sept. 8, 1888.

Dear Sir:—I am in receipt of the invitation to be present at the Fiftieth Anniversary of Father Dowse's Pastorate over the Pilgrim Church at Sherborn. Dr. Dowse as a classmate more than fifty years ago was esteemed as a good and lovable man, and I am not surprised to learn that as a pastor he has accomplished that remarkable feat of having retained his position for half a century. I happen to know better than most what such a history means. I am the son of a zealous minister of the "blue Geneva school," a graduate of Andover, and myself schooled at Andover Phillips Academy, boarded and roomed with a student of the Theo. Seminary. I know the clergy well and the New England people as well, and I cannot help saying this rare celebration reflects as much credit upon the people who celebrate as it

does honor upon the pastor. I wish I could be present, but present or absent I pray God bless both pastor and people.

Yours fraternally,

D. S. OLIPHANT.

NEW YORK, Sept. 27, 1888.

Dear Sir:—I regret that I cannot accept the kind invitation of your committee to be present at the celebration of the Fiftieth Anniversary of the Pastorate of Dr. Dowse. It would give me great pleasure to take the reverend Doctor by the hand and to congratulate him on the completion of a half century of fruitful labor, but since I cannot do this in person, I beg that you will express to him my best wishes for his health and happiness and my hope that his life may long be spared for further usefulness.

Very truly yours,

JOHN CLAFLIN.

PITTSFIELD, MASS., Sept. 8, 1888.

My Dear Sir:—Your cordial invitation to be present at the celebration of the Fiftieth Anniversary of the Pastorate of Dr. Edmund Dowse over the Pilgrim church at Sherborn has been received. In reply would say that owing to pressing professional engagements which I cannot now avoid, it will be impossible for me to be present on that occasion. I regret that I cannot attend and thereby pay my humble tribute of respect to the sterling worth and faithful service of my friend Dr. Dowse. May you be able to command the services of this Christian gentleman for many years to come, and may he continue for many years in the future to carry on the good work which has made itself felt throughout the length and breadth of this Commonwealth. I am

Very truly yours,

JOHN C. CROSBY.

CHAPTER IV.

POEMS.

LINES ADDRESSED TO REV. E. DOWSE, D. D. ON THE FIFTIETH
ANNIVERSARY OF HIS PASTORATE IN SHERBORN.

Years do not measure life, but life the years ;
The tens are fruitful with supreme endeavor,
The fifties barren with high-ton'd resolve.
Manhood is man in essence, not in form ;
Is rightness, not uprightness : is the power
Of will, and purity of thought, and courage
'Mid the darkness, and shrinking in the glare :
Is fear of God, and love to human kind—
Giving the best. thus making all things good.
Success is mastery, not renown ; is duty
Done, not praise : is strife to rise and raise the other:—
To mould and chisel lives, not inert marble ;
To unlock the gates and show the way that leads
To God-like greatness. The motive sanctifies ;
The action writes ; the ending is the epitaph.
Work is the word, not wages *quid pro quo*.
To starve and grovel is to ply the muck rake gath'ring
Golden Dust—but dollars are not riches.
To ravage and to conquer is the path to fame,
But fame is not a God to worship and
To swear by.

A lordly chieftain summoned to his seat
Two trusted vassals. giving each his talent
And sent them forth to do their service,
And bring report of work performed, and store
Of harvest for his treas'ry.

In five decades appear
Two grissly trav'lers, dust begrimmed and worn,
And knock for entrance at the castle gate.
One bears a heavy sack, and lays it down
With triumph at the Master's feet. 'Twas fill'd
With gold and jewels, spoil'd from peaceful tribes
Ensnar'd, betrayed, enslaved and then destroy'd.
Its value millions. Its price was perfidy
And blood. "Go, bear it back," the order came,
"And rule the desolation thou hast wrought,
And eat the fruit of thine own treach'rous way!"

The other brought a parchment roll, inscrib'd
With thousand names of other vassals. Simply
It said, "He found us in the desert, dying
Of drougt and famine, and digged a well forth which
A living stream of water flow'd, gave herbs
And fruits abundant; we were saved; have peace
And plenty. We're his children, and thy servants."
"Go!" so the order came, "Take back our love
And blessing; rule the new and goodly land
And be its lord."

So Justice rectifies
Her scales; so deeds re-act; so seeds produce
Their kind. and fame is changed to infamy,
And quick'ning power is given the faint pursuer.

Work is the word, not wages. Living makes
The life. Humblest and greatest are alike
In honor. Stooping one conquers; conquering,

The other falls. The intention is the test;
 The purpose not the achievement counts, and work
 Is its own wages.

* * * * *

A narrow sphere is his, the rural flock
 Who feeds the country pastor. At morn and eve
 And cold and heat, their wants his care, their joys
 His joy, their woes his woe, their lives his life,
 Their death his loss. His breast-plate bears their names,
 His heart their hearts and ways. The lamb he carries
 And the sheep he guards. Leading he points the way.

"Humble the work and low the wages?" Ah! No.
 Gold does not pay for heart-throes, and is not
 The interest-bearing currency of heaven.
 The work is Christ-like and naught is lacking,
 When He His laborers sends forth; purse and scrip
 Count little in His service; His presence
 Is the manna; day by day it falls, and fills
 The soul to fulness. "My wants Thy care,"
 He shouts, as to the field he hies and guides
 The flock.

His gain is growth; his profit "grace
 For grace"; his meat God's blessing; and his store
 The faith that draws at sight on the next world.
 Content "to minister"; to shine in light
 Reflected; to teach the babes, give strength to weak,
 Bear others' burdens and so fulfil the righteous
 Law, which gives to giver, and returns full measure
 To the lib'ral bosom.

The water turns to wine
 At His command, the loaf to loaves; the tear
 Of sympathy to founts of joy. The wand'rer
 Reclaimed; the lost one found; the sinner

Saved; the power of love displayed ;—this
The work and wages fixed.

“Faithful unto death”

His watchword ; saving others, saved himself ;
A willing sacrifice—the cross his crown.

Say not the work is humble, and the field
Contracted, where the faithful pastor toils.
Say not his life is empty, and his outlook
Limited. Say not the tombstone tells the tale
Of his life-work, and marks his need of fame.
Your reckoning is earthly, and your outview
Is narrow. You discern not the Rock’s great shadows.
In the weary land, the wells of Elim in the desert,
Nor the heights of Pisgah, nor the garden of delight,
The land delectable, nor the walls of bright Bethel.

The stony pillow where he lays
His weary head, instinct with force divine
Gives birth to glorious visions, and the Lord,
The cov’nant keeping Jah, renews the pledge
And promise, richly fraught with endless good.
The night of weeping brings the morn of joy.

Meat is his thou know’st not of ; rest
Is his thou canst not share. Staying strength
From Mighty-One whose arm upholds all worlds
Keeps him “in love” ; and love divine but feeds
The filial love, and binds united souls in bond
Imperishable, drawing both heavenward.

The outside life thou see’st is not the life
He lives, and earth is not his home and rest.
His record is on high. The Book of Life
First opened by the Son of God when earthly books
Are closed, and angel trumpet gives the blast
That wakes the dead, and dies itself in sounding—
This Book of Life Eternal tells his name and deeds.

ORIGINAL HYMN

By Rev. Wm. M. Thayer.

How kind the Hidden Hand, and sweet
The Love these sacred nuptials hold,
That, after Fifty Years, we greet,
Transmuted into finest gold!
The Eye that never shuts nor sleeps
Watched o'er the Pastor in his youth;
Is tender of his age, and keeps
The herald battling for the truth.
The silent Reaper hath been o'er
This harvest-field, and borne away,
Till hearers who are not are more
Than hearers on this festal day.
But through each cloud of sorrow felt
A rift unveils our home afar;
And for each grief and trial dealt
There shines "the bright and Morning Star."

ORIGINAL HYMN

Written for the occasion by Rev. Geo. G. Phipps.

Hail ! happy church in Zion,
Whose golden lamps, aflame,
Are bright with love and gladness
Kindled in Christ's dear name.
We share thy heart rejoicings
About His feet to-day,
Who fifty years hath led thee
Along the shining way.

Hail ! of this church the Angel !
Beloved of many souls—
Whose faith still trims its torches,
Whose love still fills its bowls.
The Master's voice, approving,
Surpasses human praise :
"I know thy works—thy patience—
These eighteen thousand days."

O Thou who walketh midst us,
Thy stars in Thy right hand,
Whose words as sound of waters
Resound to farthest land—
This fruitful past Thou ownest,
Its conflicts strong with sin,
Its sunshine and its shadows,
Its harvests gathered in.

For life prolonged we bless Thee,
For all its years enfold,
Whose consecration merits
This radiant Crown of Gold.
O Hope, that soareth ever,
And Grace, with promise bright,
And Love, that faileth never,
Lead on, towards Heaven's pure light !







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